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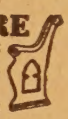

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THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

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THE BIBLE CHAMPION

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EDITORIAL

Liberals, Modernists, Rationalists—Which?

WHAT'S in a name? Sometimes there is a great deal of sensitiveness in it. Often it becomes a tab, and for that reason it requires to be as accurate as possible. Just now there are some differences of opinion as to the proper name for those people, especially ministers, who hold official places in orthodox or evangelical churches, but who do not accept the essential doctrines and creeds of those churches.

This company of professed Christians are sometimes called liberals. But this is an indefinite term, because of its varied uses and application. It is used in politics as well as in religion. It is used to speak of those who are generous with money. It is also used to signify those who, while very definite as to their own convictions, are charitable toward those who differ with them in both doctrine and practice. The general meaning lying back of this word includes free, loose, easy, broad, indefinite, indifferent, etc. Thus the word is not a satisfactory title for any purpose.

A second name which is given to this company of people found in the orthodox or evangelical churches is modernist. Some of them prefer this name. The difficulty with the name is the fact that neither their opposition nor the things they hold are new. The opposition which they offer to evangelism is very old. It is the same object and opposition which the Mohammedans have made against evangelicism for twelve centuries. The same opposition was made by the Arians of the early centuries, later by the Socinians, and still later, at least a century ago, by the Unitarians still here. The position which they advocate has been held in all the centuries by men outside the church. For the reason that the position of these people is not new, but old, and hence not modern, and the fact that it does not define the position in any way, modernism is not a proper or fair name for this company.

Any body is most fairly designated by that name which separates it from all others and which very generally covers the group so designated. All Christendom is divided into three parts, is now, and has been for centuries, and the point of distinction is the standard of authority recognized. One party holds that the final authority in religion rests ultimately in the soul of man. There is no objective authority. The faculty within the man which has this power of decision is the reason, including moral and religious consciousness and conscience and the general reason. These are called rationalists. The second party places the seat of authority in the infallible Bible and the infallible church. These are called Roman Catholics. A third party places the seat of authority in the infallible Bible, and there alone. These are called Protestants or evangelicals. The company who are sometimes called liberals, modernists, etc., take the first position, holding that the reason (using the term in the sense of including the moral and religious consciousness and conscience) is the ultimate and final authority in religion, therefore their proper inclusive and distinctive name is rationalist. They all agree in rejecting the Scriptures as the only inerrant, infallible rule of faith and practice, and meeting at this one point, they differ or agree in other things according to their individualities. Because they reject the final authority of the Bible, some call them infidels. This name is harsher, and it carries with it not only a doctrinal significance, but also a taint of the moral. Infidel in some connections at least means unfaithfulness. The difference between some rationalists and the evangelicals is moral as well as doctrinal. But while the tendency of rationalism has ever been to a looseness of moral conceptions,

because the Bible standard has been lost, yet many rationalists have maintained a high, even a Biblical, standard of morals. This is especially true of those who were raised to believe and obey the Bible as the Word of God.

We believe it is important in the present controversy that care should be used in the use of the title to distinguish that company of people who are now causing such disturbance, debate and controversy in the evangelical church, and very many, both within and without this same company, regard the term "rationalist" as fairest, most definite, and in every way appropriate for this body of people. —*D. S. K.*

Bible Study

WE are living in an age of Bibles. The best seller in the book-markets of the world is the Bible. You can buy it for a song or, lacking a song, you can have it for nothing. But when you get it, what will you do with it?

"Study it, of course."

But what do you mean by that?

We are having no end of Bible Classes and Bible Conferences and Courses of Bible instruction in our Schools and Colleges; but whether they shall turn out a savor of life unto life or of death unto death depends.

"The entrance of thy Word giveth light," sang David; but suppose the teacher blocks the way or the pupil refuses to enter? And what of the time and energy expended in certain quarters on the outside of the Book to the utter neglect of its content? Many a promisng A.B. can discourse *ad libitum* on its chronology and hypothetical redactorship and atmosphere and historical setting and all that, who would be seriously puzzled if asked whether it was Malachi or Malchus who lost his ear in the garden of Gethsemane.

The Romans had a proverb, *Esuriunt in popina;* that is, "They starve in a bake-shop." Bibles, Bibles on every hand; cheap and common, disregarded and dust-covered! Bibles enough; but who cares if, as the mischievous critics are saying, they contain chiefly myths and fables, fakes and forgeries? Better no Bibles at all than Bibles twisted out of shape.

The anti-biblical "expert" has done for his Bible what Joab did for Abner—uttered a greeting in honeyed phrases while in the act of cutting his vitals out. And people taken up in the lips of these talkers have carried the argument to its logical end and given the Book a good letting alone. Hence the ignorance which prevails in many quarters as to its life-giving truths. An age of Bibles, an age of Bible study! And an age of Bible ignorance!

Water, water everywhere,
And all the boards do shrink;
Water, water everywhere;
And not a drop to drink!

It is the expected, therefore, that has happened. In quarters where the Scriptures are discredited there are three lamentable complaints.

The first is of *A Ministerial Shortage.*

Let there be no misapprehension at this point. At Theological Seminaries where the fundamentals of Christianity are loyally maintained there is no lack of theologues. The President of one of our so-called "fresh water" colleges (Thank God there are many of these where rationalism has not undermined the foundations of faith!) in a recent letter says "Of the eighteen young men who graduated at our last commencement, no less than fourteen are now in training for the ministry."

But in other quarters the complaint is lamentably true. A minister in one of the leading denominations in New England—the camping-ground of the liberals—wrote: "We are coming to see more and more clearly the seriousness of the problem relative to the Christian ministry. Last year there were but sixty young men in the Baptist Churches of Massachusetts who were regular students with the pulpit in view."

How shall this condition be accounted for? It is frequently referred to the fact that "the salaries of ministers are so small." Is that it? If so it is the first time in the history of the Christian Church when the supply of its pulpit was openly and avowedly dominated by the contemptible question of dollars and cents. Has the spirit of self-denial so utterly forsaken the followers of the Christ who said, "Provide no silver nor scrip for your journey?" No such aspersion as this has been put upon the ministry since the days of Simon Magus and I for one do not believe it. The alchemist used to say that a loadstone, when rubbed with garlic, lost its power. The touch o

avarice on our commission would have a like effect upon it.

If we would discover the real reason for the lack of candidates we must go back to the original source of supply. The ranks of the ministry are recruited from the youth who issue from our institutions of learning. Have these institutions been loyal or otherwise to the Scriptures during the last forty years while the new generation has been growing up?

In many of our public schools, and particularly in those of our larger cities, the Bible has within the period indicated been wholly ruled out. For reasons chiefly political the one text-book which is acknowledged to have had more influence in history than any or possibly all others has been put under the ban.

On graduating from our public schools those who have desired to pursue their education further have gone to Colleges and Universities, in many of which the Bible is either ignored or derided. The chairs of Science and Philosophy in most of our State Universities and in many institutions which were originally endowed by Christian men are filled by Professors drenched in rationalism. To such teachers we are indebted for an entirely new list of definitions of moral and religious things. God is defined to be "law," "energy," "a multiplicity of infinities," an impersonal something or other which has not the merest semblance of even the ghost of a god. Man is defined to be the ultimate product of the calm operation of natural laws. Life is defined to be "a definite combination of heterogeneous changes." Brain is phosphorus and thought is the result of atomic friction. Religious experience is a succession of physical spasms. Sin is a disease of the nerves. And Heaven is a dream.

And there are Theological Seminaries where the Bible is in the curriculum only to be torn asunder as an unbelievable book. Its doctrines, resting on divine authority, are supplanted by dogmas resting on the inner consciousness or infallible Ego of the professors who advocate them. The doctrine of the virgin-birth of Christ is denied by those in solemn covenant to maintain it. The doctrine of Regeneration, which is set forth in the teachings of Jesus as a revolutionary change in the human constitution, is reduced to turning over a new leaf. The doctrine of the Atonement is declared to be a splendid illustration of altruism on the part of a tremendously good man. The doctrine of Immortality is a matter for scientific investigation to be ultimately determined by the evidence of the physical senses. The Resurrection of the body is figure of speech. Miracles are impossible in the necessity of the case, since all things are governed by inviolable law. Sanctification is ethical culture, and "the Judgment Day is every day."

Is it any wonder under such circumstances that the supply of candidates for the ministry has fallen off? What incentive is there for a youth to go into the ministry if these things are so? What is there for him to preach? Shall he preach his doubts, when he knows that everybody feels as Goethe did, who wrote, "If you believe anything for God's sake tell me; but withhold your doubt, for I have enough of my own!" Shall he preach Repentance? Repentance from what? From a nervous disease for which a physician should be called in? Shall he preach Salvation? Salvation from what and unto what? Shall he preach Christ? Why not Plato, or Marcus Aurelius, or Epictetus or any other good man? In point of fact there is practically nothing left for him to preach.

If the things alleged against the doctrines of Scripture are true, a young man with a life of promise and ambition before him would be a fool to enter the ministry. Let him rather go into the practice of law or medicine, where there is somethig doing. Let him make an honest living with a hoe or a plane, rather than put on canonicals to preach infidelity or prostitute his powers by advocating what he knows is not so.

A second complaint is of *Empty Pews.*

This complaint is by no means universal. There are multitudes of Churches where the old-time religion is faithfully preached; and rarely, if ever, will you hear their pastors asking with a lamentable voice, "Why do not the people come to Church?" The words of Priscilla to John Alden, when he made a proposal for his friend, are appropriate at this point, "Speak for yourself, John." I have yet to learn of any lack of worshippers in churches where the people can listen to the "old time religion." But there is abundant ground for this complaint in communities where the Gospel has been abandoned for "new thought." How could it be otherwise? The problem of Church attendance, like all other problems, must be solved by the universal law of demand and supply.

As to the Demand. The deepest longing in the heart of the average man is for religion. There are three questions that throb for an answer. The first is, "What shall I do to be

saved?" and the answer is found in the doctrine of salvation through Christ as set forth in the Word of God. The second is, "How may I be the best possible man?" and the answer is found in the doctrine of Sanctification by the Word, through the Spirit, in the imitation of Christ. The third is, "How shall I make my life tell?" and the answer is found in the doctine of Service in the Kingdom of truth and righteousness which Christ is establishing in this world of ours.

As to the Supply. In Churches where these questions are evaded the result is a foregone conclusion. Empty pews are the logical response to an empty pulpit. "I, if I be lifted up," said Jesus, "will draw all men unto me." Christ (and there is no Christ but the Christ of the Scriptures) is the great Magnet, the drawing power. "We must make our service more attractive," they say, "if we would get the people to attend it; so let us have the hurdy-gurdy, the stereopticon and sacred concerts. You must catch your hare before you can cook it."

When the Church bell rings the passerby hears it saying, "Come and hear what a minister has to say about the great verities of the spiritual life! Come and hear what a man who professes to have learned the Scriptures has to say, on divine authority, as to the great problems of eternity! Come and hear how to be saved from the shame and power and penalty of sin!" The man enters and oftentimes what *does* he hear? Music, beautiful rhetoric, disquisitions on secular themes, "faultily faultless, icily regular, splendidly null." No Christ! No Cross! No Scripture! And no authority for anything, except the *ipse dixit* of a man whose breath is in his nostrils. Is it any wonder that the next time the Church bell rings the stranger answers, "You can't fool me; I have been there" and passes by on the other side?

In all the world there is nothing greater than to be a preacher of the unsearchable riches of Christ. To preach Science is to preach something which the hearer can get better and cheaper in any near-by lecture hall. To preach politics is to preach something which the hearer can find every morning in his newspaper. To offer music or moving pictures is to enter into hopeless competition with places of amusement. But to preach the Gospel! Ah, here is our coign of vantage! Why should we turn to adventitious attractions when we have such a monopoly? Our ministry is the greatest of syndicates. It drives all competitors to the wall. It furnishes a life-giving Gospel on such divinely generous terms that nobody can compete with it.

The third complaint is of *Ecclesiastical Insolvency.*

A business corporation is pronounced insolvent when its liabilities exceed its assets. On reaching that point it might as well go out of business, unless it is prepared to recover lost ground by changing its methods.

The liabilities of the Church are immense. It is under obligation to preach the Gospel to the uttermost parts of the earth—until the last man shall have heard it. Paul says, "I am debtor both to the Greeks and the Barbarians, both to the wise and the unwise; so, as much as in me is, I am ready to prach the gospel to you." So much for the Church's liabilities.

Its assets are all reduced to one: namely, the Oracles of God. The Church is the sole depository of the Scriptures as the means of salvation for all the children of men.

It follows that wherever there is a Church that has lost its confidence in the Scriptures, so that it can no longer base its teaching on divine authority, it is practically bankrupt. Its liabilities are immense and it has no assets. "Othello's occupation's gone." It is like a commercial traveller who has lost his case of samples; he has nothing left but talk to travel on.

In Churches where this condition of things has come to pass you will find that there are no revivals and few if any conversions to Christ. All the great revivals of history have been founded on the preaching of the Word of God.

The great revival at the Water Gates in the time of Nehemiah, marked by the keeping of the Passover and a renewal of the Covenant resulted from the fact that "the people gathered themselves together as one man to hear the reading of the Book of the Law."

The great revival in the reign of Josiah was the outcome of finding a dust-covered Bible in a storeroom of the Temple, which was read before the people with such effect that they rent their garments in token of repentance and renewed their loyalty to their ancestral faith.

The great revival at Pentecost was due to the preaching of Peter, who in a historic *resume* of the Scriptures showed the people how they had rejected Christ, whereupon they were pricked to the heart and cried, "Men and brethren, what shall we do?" so that thousands were gathered into the Church in a single day.

There are no revivals in Bibleless churches

Moreover, where the Bible has lost its grip on the heart and conscience of the Church you will find little or no sustaining interest in Missions. The two great words of the Gospel are "Come" and "Go"; and where there is no come there is no go. Our Lord said, "As the Father sent me, so have I sent you." What for? "To seek and to save!" But obviously the commission loses its power where there is nobody lost and nothing to go for.

If I have given the impression that the Church generally is suffering from a famine of the Word, I have greatly missed my aim. For I believe that the great majority of God's people are loyal to the Book and loyal to the great doctrines contained in it. I have written, however, not of a theory but of a condition which in some quarters is an indisputable fact. I have written plainly but truthfully, because I believe the occasion requires it.

The remedy is plain. It does not lie within the power of any man to reform the decadent Churches or to make his influence felt around the whole horizon of religious life; but it does devolve on every true follower of Christ to make his influence felt in his own small bailiwick. Let those who stand by the landmarks of truth and righteousness meet their personal obligations. One man is an insignificant factor in the solution of a great problem; but "one man with God is a majority." It devolves upon you and me, up to the full measure of our personal influence, to be unswervingly loyal to the Word of God.—*D. J. B.*

The Holy Spirit—the Need of Him and His Work

IN the leading Editorial of the March *Bible Champion,* on "The HolySpirit —His Administration and the Present Situation," facts were presented which might well make all Christians pause and consider.

The saying of a devoted Scotch minister, that the order of the names of Deity in the Apostle's Creed as we repeat them should be reversed, was recalled, and his justification of the remark was presented: "There has been the dispensation of the Father, the dispensation of the Son, and now we are under the dispensation of the Holy Spirit. The Father devised the plan of salvation, the Son came to execute it, but it is the Holy Spirit that applies it and makes it effectual, and without the Holy Spirit's applying work all that the Father devised and the Son executed would, practically, go for naught."

In the June-July CHAMPION, in his Prayer Meeting Service, Dr. Lewis says, "The supreme need to-day on earth is the reception of the Holy Spirit" (p. 371).

The facts in the Editorial and others now to be adduced suggest the present reiteration of, if they do not justify, the saying of the Ephesian disciples: "We have not so much as heard whether there be any Holy Ghost" (Acts xiv:2).

In the modern seething of religious thought, we have always welcomed every attempt to think through the confusion and to come to clear, straight, logical, worthy to-be-accepted conclusions. The first really constructive attempt of this sort that came to our knowledge —this was several years ago but belongs to the present sphere of discussion—was an address on "The New Evangelism", by Rev. E. Talmage Root, a Congregational clergyman, then New England Secretary of the National Federation of Churches, delivered before the Brotherhood of the Kingdom and published in a New York religious journal. For searching analysis and comprehensive grasp, for clear-cut definition and illuminating expression, it was simply masterly. But strange to say, the Holy Spirit was not once named, and there was not the slightest recognition of Him or of the necessity of His work.

Though not strictly to our point, it may not be amiss to add that in the address there was no mention of atonement; no idea of sacrifice on the ground of which sin is to be pardoned; no hint of any law, non-conformity to or transgression of which is sin. The words salvation, repentance, guilt, faith, pardon, regeneration, were not in Mr. Root's vocabulary. Indeed the name of God was not used. And this is the New Evangelism.

The next constructive attempt, which we hailed with great delight, was in the announced forthcoming book, "Reconstruction in Theology," by President Henry Churchill King, of Oberlin College. Surely now, we said, the oppugnant elements of the Old and New Theology will be reconciled, their discords will be brought into harmony, reconstructed into an accordant unity they will kiss each other and dwell together in peace

forever after. We carefully studied the book, going through it four times. While in the index there are many references to God and to Christ, there is not one to the Holy Spirit. In the body of the book we found the Holy Spirit mentioned but four times, and in only one of which instances could He, even by a liberal interpretation, be construed as having anything to do with Christian life. "Regeneration"—that without which no one can see the Kingdom of God (John iii. 3)—is not in the index, and very consistently so for the book utterly ignores it, which quite accords with the place, or lack of place, assigned to the Holy Spirit. Not so much a "reconstruction" as a disjunction of theology. We had the disappointment of our life.

In the ongoing of theological discussion, let us say the liberal peak is reached in the trilogy of devotional and most popular books—the "Meaning" volumes—by Professor Harry Emerson Fosdick.

Take first "The Meaning of Prayer." It is constructed thus: There is first a Scripture selection or daily Bible reading for each day of the week, followed by a disquisition by Dr. Fosdick, then a prayer selected from some author, these at the end of seven days supplemented by "Comment for the Week," consisting generally of five brief discourses rather of the devotional prayer meeting-talk order, all ending with "Suggestions for Thought and Discussion."

This is the weekly program for ten weeks. There are thus 70 Scripture selections, as many prayers, and three times as many productions by Dr. Fosdick. In our quest for his recognition of the Holy Spirit, we looked most interestedly for the classic passage in Romans viii. 26, 27, "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God." Surely a most pertinent passage to the meaning of prayer, and to "praying always with all prayer and supplication in the Spirit" Eph. vi. 18) "praying in the Holy Ghost" (Jude vs. 20). But the Professor adds the next verse, "And we know that all things work together for good to them that love God, even to them that are called according to his purpose," and he discourses not on Prayer, but on Providence.

This is for the sixth week and third day, page 95, and the Holy Spirit is not recognized even by implication. If such be the remissness in connection with this chiefest of Holy Spirit passages, what about the rest of the volume? With greater amazement and regret than we have words to express, we have to report, that in all that of which Dr. Fosdick is himself the author, we do not find a single mention of the Holy Spirit!

Take next "The Meaning of Service," which is constructed on the same plan as the book on Prayer, only this has provision for twelve weeks instead of ten, and "Suggestions for Thought and Discussion" is lacking. There are thus 84 Scripture selections, et cetera.

The general subject for the third week is "The Strong and the Weak." On page 44, in the first "Comment for the Week," are these words of the Professor: "All men have in them the power to open up their lives to the influence of the Divine Spirit, and by him to be transformed." But this does not necessarily mean the distinctive Holy Spirit for God is a spirit. Other than this, in that of which Dr. Fosdick is the author, we find in all the book of 225 pages no mention of the Holy Spirit, if this one does mention Him.

There remains "The Meaning of Faith," constructed like the preceding book, and nearly one hundred (93) pages larger.

When we read in the preface, "I have spoken freely of God and Christ and the Spirit," we said, "Surely we shall have in this book a proper recognition of the Holy Spirit and His work." As we read on, more than 280 pages, we found that if the professor had definitely planned to keep out all reference to the Holy Spirit, he could not have more effectually done so.

The subject of Chapter XI is "Faith in Christ the Savior: Power" (p. 263). Thinking of the Jesus whom "the Spirit of the Lord —anointed" (Isa. lxi, i; Lk. iv. 18), who "being full of the Holy Ghost—was led by the Spirit into the wilderness," who from the temptation "returned in the power of the Spirit," we said, "When for the daily Bible reading we shall have His words which have so much to do with Christian experience and service—'Ye shall receive power after that the Holy Ghost is come upon you' (Acts 1:8)—certainly we shall have due recognition of Him and exposition of His office and work;" but that Scripture does not appear! From the Acts of the Apostles which is so full of the

Holy Spirit and His Work, there is but one Bible reading, Acts: xvii 17-28, Paul's speech on Mars Hill.

At last! In the "Comment for the Week" of this Chapter XI, there is Section IV, p. 282, a paragraph of twenty lines which explicitly deals with the Holy Spirit. We quote: "Christ's double revelation of God and man, however, has had its vital impact of power on life in what Christians always called *the experience of the Spirit*. When the New Testament speaks its characteristic word about the Spirit, it means the conscious presence of the living God in the hearts of men, and that is the very essence of religion. The first Christians did not know God in one way only: they knew him in three ways—

"He was the Father, the Creator of all; he was the Character revealed in Jesus: but as well he was the Spiritual Presence in their lives, their sustenance and power. 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit' (2 Cor. xiii. 14)—such was their experience of the Divine. It was not dogma; it was *life*. God was Creator, Character, Comforter." Farther on in this 3-page section there is reference to Him, but nothing, beyond. This is all. And such is the Pneumatology of Dr. Fosdick.

It is far, very far, from agreeable to the present writer to say a word adverse to these three "Meaning" books, in which are said so many gracious and helpful things, and so beautifully said. But let us not mistake for healthy color a hectic flush indicative of disease within. Plainly, the Holy Spirit of Dr. Fosdick is *not* the Holy Spirit of Trinitarianism, and His office is not the office which those who have experienced His "begetting from above," have proven. Dr. Fosdick's church is a church without a Pentecost. We are tempted to ask the three authors whose output we have been considering above, the question Paul asked the Ephesian disciples, as the Revision has it, "Did ye receive the Holy Ghost when ye believed?" (Acts: xix. 2).

Paul, addressing Ephesian church officers, said, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood" (Acts: 20, 28). But when "overseers" fail to recognize Him, in fact practically bow Him out, then what? Is it He that hath appointed such overseers?

When a minister or a church, either or both together, deny fundamentals that are essential to the Christian faith which the Holy Spirit has revealed, declared and authenticated with His Divine seal—such fundamentals for instance as that the Bible is specially and uniquely the Word of God; the virgin birth without which as revealed in Scripture the deity of Christ is evacuated; the vicarious atonement; Jesus' bodily resurrection; His personal coming again—can it be believed that the Holy Spirit is blessing with His presence and power such a minister or church?

If it be true that since the going away of Christ in Ascension and since Pentecost the Church and the world have been under the Dispensation of the Spirit, and if now it has come to pass that overseers and overseen—ministers and laymen—are making His office nugatory, what of the church's future? The question is becoming insistent and appalling. Frame your own answer.—*W. H. B.*

The Modern Practical Christian

THE emphasis to-day is on practical rather than doctrinal Christianity. The demand is insistent that Christianity be applied to life—not only to the life of the individual and the family, but to the life of communities and states and nations. There is much in this tendency that merits our warmest approval. Christianity was given us to be applied, and until it is applied the purposes of its Author are unrealized. It is only when this tendency leads to an undervaluation of, or indifference, or even hostility to, the doctrines of Christianity that it merits our condemnation. For, say what you may, a doctrineless Christianity is simply no Christianity at all, seeing that the doctrines of Christianity are but the interpretations of its facts. It is not merely the facts of Christianity, but those facts as interpreted that make them a gospel. Give them no interpretation, and they will not yield us Christianity; give them an interpretation other than that found in the New Testament, and they will yield us something other than Christianity. The abiding significance of the doctrines of Christianity is inherent in the fact that Christianity is an historical religion. Since it is an historical

religion, a Christianity without doctrines is a contradiction in terms. When pressed to its extreme, therefore, this tendency may lead to a situation wherein men urge the need of applying Christianity who have no Christianity to apply. It can scarcely be denied, it seems to us, that there are those occupying such a situation to-day. They are insistent that Christianity be applied, but the thing they seek to apply has nothing distinctive in common with Christianity.

The so-called practical Christian, therefore, may or may not be a commendable figure. Since Christianity is given to be applied, we are poor sorts of Christians if we are not practical Christians. Rightly understood, the practical Christian is the only commendable Christian. As currently used, however, the phrase "Practical Christian" often has a significance not at all acceptable to the intelligent Christian. As used by some, the practical Christian is merely one who is more interested in saving souls and in transforming social conditions than in theological subtleties. If such a practical Christian is not blind to the importance of intellectual discriminations in the sphere of religion, he exemplifies a healthy and wholesome tendency. If, however, he dubs such discriminations "theological hair-splitting" we would ask why what in the sphere of science is called "scientific research" should in the sphere of religion be called "theological hair-splitting;" or whether in case of a surgical operation, he would prefer a surgeon with no accurate knowledge of anatomy; or in case of a legal contest he would choose a lawyer with no reference to his ability to make legal discriminations; and if in every other sphere of life the need of intellectual discriminations are realized, why should it be supposed that such discriminations are unimportant in the sphere of religion? If in the case of a sea voyage we demand a captain who has an accurate knowledge of the charts, why should we be indifferent to such knowledge when we are concerned with the far more important voyage across the unfathomed waters of life? Without discriminations there can be no insight, and without insight there can be no understanding.

The more modern "practical Christian," however, is apt to be one who regards practice as more important than principle. His first question concerning a doctrine is not, Is it true? but, What results will it produce? For instance, if the subject of the ordination of women is under consideration, this so-called practical Christian concerns himself not so much with the principle underlying the practice as with the practical benefits that might be expected to result from the ordination of women. If the subject of Church Unity is under consideration, he is swift to point out the beneficial results, the increased efficiency, that might be anticipated from eliminating the waste of division and overlapping, but seems unaware that "all such questions in relation to Christianity are secondary. For the fundamental point to remember about it is that it claims to be a revelation of the truth, and to teach the truth." When he seeks to defend his subordination of principle to practice, he is apt to do so on the ground that Christianity is life, not doctrine, that the doctrines are but the intellectual expression of the life, and that new life-experiences will call forth new doctrines, so that the doctrines are the expressions of life-experiences rather than of eternal principles.

In our judgment, there is little to commend in this type of practical Christian. Certainly his features show little resemblance to the Christians of the New Testament. Such Christians would never have subscribed to the saying, Christianity is life, not doctrine. For them, indeed, Christianity was a life, but at the same time they regarded the doctrines of Christianity as indispensable to that life. They did not, of course, suppose that doctrines of themselves have power to produce life—that is the prerogative of the Holy Spirit—but neither did they conceive that the Christian life is conceivable apart from some knowledge of the truth enshrined in the doctrines of Christianity. Equally evident is it that they did not approve of subordinating principle to practice. On one notable occasion, Peter was guilty of doing this and was severely rebuked by Paul. The primary question with the early Christians was not, Is it practical? but, Is it true? Apparently, it never occurred to them to subordinate principle to practice, even in the interest of the souls of men. In our judgment, it is to them rather than to the "modern practical Christian" that we are to look for guidance. —*D. S. K.*

Always put your "if" in the right place. In the case of the man who wanted Christ to cast the dumb spirit out of his son, the father said: "If thou canst do anything;" but the Lord answered him, "If thou canst believe." Christ straightened out the "if" and put it in the right place.—*D. L. Moody.*

Some Samples of Illogical Thinking

OUR samples are selected from Dr. W. H. P. Faunce's booklet, "What are the Fundamentals?" These selections will indicate what a profound (?) and accurate (?) thinker the president of Brown University is; they will also furnish an index to his temper of mind. Evidently something has occurred to ruffle his spirits.

Note this statement near the beginning of his philippic: "The question is this: Is American Christianity strong enough to include, as does the Bible, various types of personality and various modes of thinking, or is it a one-track affair which excludes all minds that do not run in a single grove?"

Does the Bible include all the "various modes of thinking" that Dr. Faunce and his friends represent? For example, they reject—see this very pamphlet—the virgin birth of Christ. But the Bible clearly teaches that doctrine. They reject the substitutional atonement of Christ. But the Bible teaches that doctrine. They hold that the Bible is inspired only in spots. But the Bible says, "All Scripture is God-breathed." It would seem, too, that the gird about "a one-track affair" and minds that "run in a single groove" does not evince a generous spirit.

The above sentence is followed by another: "Is the American church to be broad and deep enough to guide the conscience of a hundred million people, or is to be a group of petty sects, controlled by literalists, excluding all g e r m i n a t i n g ideas and forward-looking minds?"

These are the expressions of excited feeling, not those of clear and judicial thinking. We are puzzled to know who those bad people are that deserve such invective. Among our acquaintances there are very few who are not "forward-looking." But observe that Dr. Faunce does not raise the really vital question that confronts our age and times. It is only a side issue that he raises, namely, whether men shall have the privilege of thinking as they please and whether they shall be very superior and "forward-looking" thinkers. Of course, that may be worth some consideration, but it is not the vital and fundamental issue. What is? It is this: Shall our holy religion be preserved in its purity, its integrity and its spiritual power, so that it may continue to bless and save mankind? Or shall it be robbed of its divine power and grace in order to give some would-be smart people a chance to think just as they please? Those are the great and pivotal issues at stake in "this weakling age of deadly doubt."

Dr. Faunce thinks that such a growth as "Fundamentalism" could not have sprung up in Great Britain, "where religious thought long ago achieved a *modus vivendi* with science and history." How many blunders can be packed into one brief sentence from a rationalist's brain! It is wrong to represent the Fundamentalists as opposed to science and history; they believe that there is a *modus vivendi* between them and true Christianity. Dr. Faunce simply commits the logical fallacy of *petitio principii* when he identifies science with the unproved hypothesis of evolution. He ought to study his text on logic a little more. Moreover, he is not posted on the situation in Great Britain, where, as we have shown again and again in this journal, there is a strong evangelical party opposing the modernists. Look at the publications of the Victoria Institute, to cite but one instance. Dr. Faunce has read only one side of the question; his pamphlet proves that on every page.

Again Dr. Faunce loses his poise and reveals his lack of information. Note this: "We thought that forty years ago in America religion has been adjusted to the evolutionary theory, as it was adjusted in the sixteenth century to the far more startling Copernican theory." Well, "we thought" wrong, that is all. The "we" here referred to were not well posted. Forty years ago—some of us clearly remember the status then—religion was not "adjusted" to the theory of evolution, but most Christians stoutly opposed that theory; and the opposition has continued up to date. Moreover, since Darwinism has been discarded by most of the scientists and liberal theologians of these times, it is fortunate that Christian people did not go over to Darwinism "forty years ago." Then practically all the evolutionists followed in the trail of Darwin; now very few follow that way. Christianity would have a hard time adjusting itself to the varying vagaries of the speculative scientists.

"We thought that forty years ago it was established that the Bible was not a text-book of science," spouts this modernist *ad nauseam*. Forty years ago no one held that the Bible was such a text-book; no one holds that crude view today. All of us hold that the Bible

is primarily a book on religion; but since the same God who gave us the Bible also created the universe, we must contend that wherever the two come together, there can be no discrepancy between them. We do not believe that the Bible teaches one thing and true science another.

Stand amazed, good Christian people, at this wild and panicky statement by the president of one of our leading American universities: "The failure of the Kentucky legislature by a single vote to pass a law banishing modern science from the public schools of that state, and the presentation of a similar bill in the legislature of Minnesota, show how fast and how far has gone the propaganda in favor of the world-view held in the sixteenth century."

Such ultra, indiscriminating statements are doing much harm in the world, and help to sap our confidence in the information and reasoning powers of the rationalists. The Kentucky legislature did *not* try to banish the teaching of *science* from the public schools of the state; it was *evolution,* not *science,* that was the gravamen of debate in Kentucky. Have the liberalists never studied logic? Do they not know the fallacy of "begging the question" when they see it? It would seem not. We know thousands of conservative Christians who hold the plenary faith; not one of them is opposed to true science.

Our partisan scoffs at "the mass meeting." The "mass" is disqualified to direct education. Evidently this "American" college president has aristrocratic notions. He does not seem to think as much of "the common people" as our immortal Lincoln did. Since he thinks Great Britain so far ahead of America, perhaps he belongs over-seas. He can hardly feel at home in this country where the people elect even the president, the chief executive, by a direct ballot. Perhaps the people who are not satisfied with our democratic republic might find a habitat to their taste somewhere else in the world.

It is pitiful to see how often and how egregiously a leading educator in our country can blunder. Look at this: "The Fundamentalist presents the dread alternative: 'Science or the Bible—you cannot believe both.'" That is as false as falsehood itself; no evangelical Christian has ever presented such an alternative or has ever even dreamed of doing so.

Then our *ex-parte* advocate goes into a general discourse about evolution, but he indulges only in assertions, and offers no arguments or proofs. Not one shred of evidence of spontaneous generation or transmutation of speci does he advance; yet that is the very crux the matter. Does Dr. Faunce really believ that his remote ancestors were ravenous beas of the jungle, and that it took them about " million years to learn to walk on their hin legs," as Van Loon, one of the authors h cites, teaches in one of his books?

What meager information and what crudit of thought our author displays when he d clares that the evangelicals "have announce a new set of 'fundamentals,'" and then go on to enumerate among them, the virgi birth of Christ, His deity, His substitution atonement, and his second coming in visib form! One despairs of such density in a co lege president. The doctrines he cites a not "a new set." They have been held b the Christian church ever since the beginnin of the Christian era, and all of them are e plicitly taught in the New Testament. B even if they were new, why should men lik Dr. Faunce, who are ever running after ne things and "modern" ideas, object to them o that score? It seems that our polemicist ca not hold his thoughts together in consistenc

Another quotation from the pamphlet wi reveal still more vagaries: "Now, to th amazement of the whole world, a large nun ber of sincere enthusiasts are proclaiming th human progress is a delusion, that the ult mate catastrophe is close at hand, that all h man institutions—home, school, state an church—are soon to disappear, that the wor the world gets, the more reason we have hope, and are basing their pessimistic and no co-operative attitude on the baldly literal i terpretation of a few of the obscurest texts the Bible. What this recrudescence of medi val despair may do to our denominational co leges in some sections of our country is b coming clear."

Such language is little short of rantin Who are the people who answer to this lur representation? Dr. Faunce must have re the ravings of some fanatical pamphleteer, a then jumped to the conclusion that they we the views of the conservatives who are oppo ing the heresies that have crept into the churc He has totally misrepresented the opinions his opponents, and that evinces either an i excusable lack of information or else an u ethical state of mind. Any man who can ma himself believe that men like Drs. Laws a Massee hold the views above described mu be laboring under some kind of a mental str bismus.

We also call attention to the marvellous logic (?) and proficiency (?) of a writer who gives his pamphlet the title, "What are the Fundamentals?" and then fails to point out what the fundamentals are. The doctor must have become so absorbed in demolishing his men of straw that he forgot the subject he started out to discuss. Such a procedure is another mark of an illogical mind. No apology is offered for the indignation displayed in this editorial. It is fully justified. —*L. S. K.*

Scopolamin

ACCORDING to the conservative and ever reliable (*i. e.* more or less reliable) Associated Press, a new drug has been discovered on the alkaloid order that has been named scopolamin, and its office is to make the one taking it tell the truth.

Experiments have been tried on criminals in the San Quentin, California, penitentiary, with most surprising results. It is said that after the administration of the drug the patient will begin to babble forth the truth regardless of consequences whether they be for his hurt or his help. The innocent have been cleared and the guilty have been condemned. Courts are contemplating using this wonderful therapeutic.

But the public wants to know the truth from other than criminals.

For instance this truth-compeller could be applied to persons holding political office so they could not prevaricate, and if they opened their mouths the truth must out any way. Washington would furnish a great field for this anti-equivocating alkaloid.

It would have immense scope in the domain of law, physic, business, etc., but the thought of BIBLE CHAMPION is turning just now more to the province of theology.

When the Rev. Percy Stickney Grant, rector of the Church of the Ascension in New York City, was ordained to the Episcopal ministry he was asked by the presiding bishop, "Do you unfeignedly believe all the canonical Scriptures of the Old Testament?" He answered, "I do believe them." He was also asked, "Will you be ready, with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrines contrary to God's Word?" He answered, "I will, the Lord being my helper."

The Reverend Percy has doubled on his track, if reports be true, and has so completely reversed himself that his bishop, William T. Manning, has called upon him, in the name of common honesty, to recant or get out of the church. The redoubtable Percy flatly refuses and defied the authority of the church to which he promised to submit himself. Here seems to be an aggravated case calling for the administering of heroic doses of scopolamin. The course the Bishop should pursue seems plain. He should good and plenty stick Stickney with the scopolamin, *i. e.* if it is to be administered hypordermically.

Of course we understand perfectly well that there can be two opinions about the truth or error of pronouncements in the Episcopal creed; but that is not the point, not a bit. The precise point is just here: whether a man can solemnly say "I believe," and then squarely deny what he has affirmed and what he is in duty bound to hold so long as he remains in the Episcopal Church. There can be no two opinions about *that*. Such moral obliquity would be incredible were it not so common. There is intense indication of the need of scopolamin.

The Rev. Arthur Wakefield Slaten was in the chair of biblical literature and religious education in the Baptist William Jewell College, at Liberty, Mo. But the professor took too much liberty. He had professed the faith which safe and sound Baptists hold, and which the College was set to propagate, but alas, he came to deny about every fundamental of the Christian belief. Invited before the board of trustees to give authoritative expression to his views, he stated that he does not believe in nor subscribe to the following doctrines which are held to be essential to the Christian faith: (1) The pre-existence and deity of Christ; (2) the infallibility of His teaching; (3) His vicarious death; (4) His bodily resurrection; (5) His mediatorial and intercessory work. He also stated that he does not worship Christ nor pray in His name. There were other misbeliefs. Here would have been a good case for scopolamin treatment, and if it could do what it is alleged to do, an able man of charming personality would have been saved to the Baptist denomination. But the medicine had not yet been discovered, the modernistic mendacity had become too deep-seated

to be gotten out of his system otherwise, and the trustees, to put it genteelly, accepted his resignation. He has gone to the pastorate of a Chicago Unitarian church. Alas that scopo'amin was so belated.

The Rev. J. D. M. Buckner, a Nebraska Methodist minister, so departed from the faith of the fathers of Methodism that last year the Nebraska Conference retired him. He has published a history of the case, "How I Lost My Job as a Preacher." Had the presiding bishop, Homer C. Stunts, been able early enough to have performed the stunt of administering sufficient scopolamin, who knows what wreckage and sorrow might have been saved. And what makes the situation particularly distressing is, as is averred, that a multitude of the Methodist clergy believes, or rather misbelieves, as he does! If that be so then the prospect is for a large demand for scopolamin in that body.

The New York Presbytery at its meeting Monday, June 11, the first after the General Assembly at Indianapolis, became notable for its assaults upon the authority and the action of the Assembly *in re* the Fosdick matter. It looks as though quite a quantity of scopolamin will be needed in New York City, over in Brooklyn-Nassau and in West Chester presbyteries.

The Real Christ or only an "Amiable" Christ

IT is so easy to become one-sided. This is especially true of those who treat the Bible rationalistically, accepting only what agrees with their conceptions and rejecting the rest. Just now the liberalists are doing a little exhorting to the defenders of the faith, who stand firmly and sometimes express themselves quite frankly, positively and earnestly. They—the liberals—advise their opponents to exhibit "the spirit of Christ," whom they represent as having always been very gentle, persuasive and amiable.

But their conceptions of Christ, being rationalistic, are one-sided. Is the "amiable" Christ the Christ set forth in the gospels? It is true, no one was ever more tender under certain circumstances than He. He said, "Come unto me, all ye that labor and are heavy laden." He did not condemn the woman taken in adultery. He always treated the poor and sick with tenderness. He wept over Jerusalem. He was "moved with compassion" for the multitude who were as sheep without a shepherd. These facts present one side of our Lord's character, and a most engaging side.

But was He always so gentle and amiable? Did He never rebuke and condemn? Did He never show indignation in the presence of sin? Read His biting judgment of the Scribes and Pharisees, when He denounced them to their faces as "hypocrites," and called them a "generation of vipers!" Listen to Him as He pronounces woes upon Chorazin, Capernaum and Bethsaida. Observe Him as He drives the money changers from the temple, and accuses them of having converted the house of prayer into a "den of thieves." Lay to heart His words as He describes the place where "their worm dieth not and the fire is not quenched." This same Christ also depicted the judgment day in most graphic colors, and described Himself as condemning the wicked to "eternal punishment," while He rewarded the righteous with "eternal life."

So when the liberalists indulge in their preachment that their opponents should exemplify "the spirit of Christ," we respectfully ask them, Which spirit—the gentle spirit toward the poor and suffering, or the stern and rebuking spirit toward the proud, vain and self-righteous? Shall we be actuated by the temper that said, "Come unto me," or by that which drove the money-changers from the temple with a whip of small cords?

You see, the rationalists always become one-sided and narrow. They rationalize about Christ until they have created one out of their own imagination instead of from the gospel records, and then they try to make their retainers believe that their fancied Christ is the real Christ.

But the Christ of the New Testament is a bigger and better Christ than the one concocted by the rationalistic school. He is a Christ of varied character and exhaustless resources, and includes all the factors needed to qualify Him to be both the Teacher and Saviour of the world. When occasion demands He is most loving and gentle. On other occasions He is severe and unbending. It all depends on the people with whom He is dealing. Just so a wise human teacher is resourceful, and adapts his behavior to the specific needs of the several cases under his care. Jus

so the wise physician does not treat all his patients alike: some he persuades; some he convinces; others he commands. A parent likewise acts toward his children as each case requires. The same is true of Christ, who is God as well as man.

The purely "amiable" Christ, who was so good-natured as scarcely to be able to call His soul His own, is not the Christ of the New Testament, but a fanciful picture of the rationalistic mind. The true Christ combined all needed characteristics in the wonderful unity of His divine-human person. Paul was a wiser man—although he lived so many centuries ago—than the boastful, back-patting "Modernists," for he spoke of both "the goodness and the severity of God" (Rom. 11:22). So when the evangelical Christian shows an earnest spirit, and calls things by their right names, without malice in his heart, he is exhibiting the "spirit of the Master," knowing when to be firm and unyielding and when to be gentle.

Perhaps, too, some of the liberalists, who have been so lavish in applying such terms as "ignorant," "archaic," "reactionary," "opposed to science," etc., etc., might try to practice a little of their own preaching.

Another thought comes to us just here. When a religious assembly has gathered, and the liberalists, by the injection of new and foreign doctrines, have stirred up a controversy in the church, we wonder whether it is quite the ingenuous and honest thing to try to silence the opposition they have aroused by reading Paul's great chapter on love, the thirteenth chapter of First Corinthians, thus trying to convey the impression that any one who lifts his voice against the intruded doctrines is not actuated by that great Christian virtue. Is not that putting the Sacred Scriptures to an artful use? Suppose the liberalists have attacked the Biblical doctrine of the virgin birth of Christ. Ought evangelical Christians to keep silent on account of Christian love? Why did not the denier of Biblical doctrine himself keep still, and thus give no occasion for controversy? But the liberals who fail to handle the Word of God aright, also misconceive and misrepresent Paul, who, although he wrote the chapter on love, also was able to rebuke errorists with much vigor and sterness. For instance, he says (Tit. 3:10, 11): "A factious man, after a first and second admonition, refuse; knowing that such a one is perverted, and sinneth, being self-condemned." Rather severe, is it not? Yet the same man wrote it who wrote the thirteenth chapter of First Corinthians. It would seem that the "modernists" are always unfortunate in their use of the Holy Scriptures. Paul, like Christ, could be both stern and gentle on occasion. And even when he was stern, he was actuated by true Christian love. So the true controversialist has love for his opponents in his heart even while he is rebuking them. To be jealous of the truth and earnest in its defense does not mean that one's heart is full of malice. Let us learn to make clear and sharp distinctions.—*L. S. K.*

Why Dr. Straton Objected

After reading Dr. W. H. P. Faunce's radical pamphlet, "What are the Fundamentals?" reviewed elsewhere in this journal, we see clearly what was the ground of Dr. John R. Straton's objection to his appearing before the meeting of the Northern Baptists at Atlantic City to deliver the key-note address. Dr. Straton entered his objection in view of the notoriusly radical, herterodox and un-Baptist doctrines which Dr. Faunce had previously published. Those views were well known. Yet in spite of them, the leaders of the convention insisted on bringing Dr. Faunce forward as the spokesman of the body, to sound forth the slogan of the meeting. Dr. Straton declares that his conscience would not permit him to remain silent in such circumstances. He felt impelled to enter the *caveat* although it cost him great regret and sorrow to do so. To sit there tamely and utter no protest seemed to him to be playing the part of the trimmer and the coward.

Right here we want to interject this query: Why was so notorious a radical as Dr. Faunce selected to give the "key-note address" at the Baptist convention? Were there no gifted men in the denomination who stood for the historical faith of the Baptist Church? Was it necessary to choose a man whose apostacy from the Baptist doctrines is only too well known? Did the liberalistic leaders of the convention put their hero and spokesman forward out of defiance for the true Baptist and evangelical portion of their church? Well, they made a bald spectacle of their disloyalty to the Baptist faith before the world!

When Dr. Straton arose and began his protest, which he did in a calm and dignified way, he was greeted with a volley of jeers and hisses from the liberalists of the assembly, so that he could not finish the statement in which he meant briefly to state the grounds of his objection. This jeering and hissing business—is it a mark of refinement, of courtesy, of culture, of "scholarship," of the liberal temper? Does it not rather mean that the so-called liberals are the most intolerant people on the earth when they get into the saddle? We have always found them so, and their actions in this case simply add to the ample evidence already on hand.

A correspondent who knows all about the incident writes us that "Dr. Straton's bearing was dignified from beginning to end. He was fully within his rights in a democratic assembly in speaking as he did." One who was present at the convention says: "I shall never forget that tall, erect, dignified figure standing near the moderator's desk, making his protest with clarion voice against a false teacher being allowed to speak in a Christian assembly." Our correspondent further says: "Dr. Straton was not hissed down, as the papers said. During the hissing and jeering by the radical element, who sympathized with the college president's views, the pastor of Calvary Baptist Church stood towering above them calm and resolute. It was only when the moderator, who had failed to rebuke the shameful hissing, declared that Dr. Faunce would speak, that Dr. Straton said, 'I have done my duty; I accept the ruling of the chair,' and sat down. Contrary to some reports, the large number of evangelical delegates did not rise to greet Dr. Faunce."

So much for the incident itself. Our chief interest in it lies in the reasons for the alleged objection to Dr. Faunce as the key-note speaker of an evangelical church body. Let us see. In Dr. Faunce's book, "What Does Christianity Mean?" published a few years ago, he has this to say regarding our Lord's own promised return to judge the earth (pp. 217,218):

"We can cast aside the imagery of the 'twelve thrones', and 'coming in the clouds of heaven', as we cast aside other garments now antiquated."

Is not that a radical statement? It surely is a specific repudiation of the teaching of our Lord Himself. Is a man who does that the kind of a man to deliver the "key-note address" at a Baptist convention?

In the book above cited Dr. Faunce declares that, if everything in the four gospels were given up but the nine "pillar passages" left by the critical processes of that arch German rationalist, Dr. Schmiedel, all that is essential to the Christian faith would still remain "untouched and clear." Those nine passages—we have them before us as we write—have not a word to say about the divinity of Christ, His incarnation, or His redeeming work; no reference to faith in Christ, to God's so loving the world as to give His only-begotten Son for its salvation; not a word about the new birth, salvation by grace, pardon of sin, and the immortality of the soul. We are prepared to prove that not one of Schmiedel's "pillar passages," taken by itself, contains anything vital and fundamental to the Christian faith. Yet president Faunce declares in his book that they contain everything essential to Christianity! One wonders, then, why God "carried coals to Newcastle" by giving us the rest of the New Testament. Again we ask whether such a radical as Dr. Faunce was the right man to give the "key-note address" at a Baptist convention.

In another book—it is only a booklet—Dr. Faunce gives his idea of God by saying: "His infinite spirit, pervading all time and space, sleeps in matter, wakes in mind, and reveals itself supremely in Jesus of Nazareth." That is pure and bald pantheism. The modes of expression are much like those of the Hindu religion which is thoroughly pantheistic. Consider the fact that a professedly Christian theologian, the president of a Christian university, should say that God "sleeps in matter;" that He comes to consciousness only in the minds of men, and that His spirit (written with a small s) is called "itself"! Our question persists: Should such a heretical thinker and writer, whose errant views were well known, have been appointed as the representative spokesman of a great Christian body to deliver the "key-note address"? Thinking it over seriously in all its bearings, we are not surprised that Dr. Straton raised his voice in protest. We are much more surprised that the whole body did not do so.—*L. S. K.*

We sometimes look upon this world and say, "It is no use; the race is corrupt and there is no promise." Stop! the promise is not in the men, but in the Word of God and the Spirit of God. Be faithful, consecrated, hopeful. Some day the world will be filled with the righteousness and peace of God.—*George C. Lorimer, D. D.*

Notes and Comments

THE evangelicals and the liberalists in the Christian Church might be distinguished in this way: The evangelicals hold the *plenary* faith; the liberals a *defective* faith. The first is virile and complete; the second is halting and partial. Where do you stand?

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Do you want a "spotted" Bible? Many of the lax thinkers of the day hold that the Bible is inspired "in spots." Then who is to decide which "spots" are inspired and which are not? We would not like to risk our hopes on the say-so of Fosdick, Grant, Kent, Merrill or Van Dyke, because we find too many loopholes in their logical processes. They have proved themselves so fallible by their writings that we cannot accept their *ipse dixits*. If we do not have a "more sure word of prophecy" than they have given to the world, the human family is indeed in sore straits, and is still in the bondage and gall of uncertainty. Having found that faith in the infallible Bible has at least given us assurance of truth, pardon and salvation, we believe we shall continue to put our trust in its authority rather than in the *ex cathedra* utterances of the liberalists, of whose fallibility there is no doubt.

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The other day a friend told us that the president of a certain liberalistic theological school challenged anybody to show him one passage in the Old Testament that referred to Christ. He said this in a public address. In view of such utterances by such men, are certain evangelical people still going to continue their sessions on the top rail of the fence? Note that this theological teacher—and he holds a position in a seminary of one of the great evangelical denominations—proclaims himself to be wiser than Christ. What did our Lord say about the testimony of the Old Testament to Himself? Observe (John 5:39): "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." Note also (Matt. 5:17): "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill." And here is a most significant passage, spoken by our Lord after He had risen from the dead and just before He ascended into heaven (Matt. 24:44,45): "And He said unto them, These are my words which I spake unto you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and the prophets, and the Psalms, concerning Me; then opened He their eyes that they might understand the Scriptures." Here is the case of Christ against a theological professor. Which is right—Christ or the professor?

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Many people are puzzled about deciding between great and erudite men when they differ. They put the issue in this way: Here is a learned man who does not believe the Bible to be God's Word nor Christ to be the Saviour of the world. On the other hand, here is another man who is just as highly educated, but who is a sincere believer in Christ and the Bible. Now, when doctors disagree on such vital matters and in so decisive a way, how shall the rest of us know what is true? We sympathize with the questioner; but, after all, the explanation is very simple. The skeptic is not a doubter because he is so intellectual and cultured, but because he has never been born from above, or born of the Spirit. The other man is not a believer because of his great erudition, but because he has experienced the birth from above, and has the witness of the Holy Spirit in his soul. Let it be remembered that the Christian religion is not a matter of mere scholarship. If it were, what would become of the millions of people who have no chance to go to the college and the university? No; our religion is a matter of experience. Every one, however learned or unlearned, may know that it is true and redemptive by the birth from above.

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Not long ago we were in a meeting in which two young men bore clear testimony of having been converted, so that they could say they knew "on whom they believed." Their testimony was very quiet and sane, yet very positive. They added that now, since their conversion, they believed the whole Bible to be God's holy and revealed Word. They also declared that before their conversion they accepted only such parts of the Bible as suited them. That tells a significent story—one with a real moral.

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Mr. Bryan has declared again and again in his books and speeches that religion and true

science are never hostile, but that both are from God. Many of the finest eulogies on science we have ever heard have been uttered and written by men who hold the orthodox faith. And yet "the forty distinguished Americans," so highly lauded by *The Christian Work* and the New York *World,* declared in a formal resolution that evangelical Christians hold that "science and religion" are antagonistic. Such lack of information, leading to such egregious blundering, almost causes one to lose confidence in "distinguished" men. Sometimes it seems as if the more "distinguished" men are, the more dogmatic they become and the less they seem to be acquainted with the facts.

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A sonorous speaker recently declared that it did not matter much to him where he came from, just so he knew where he was going. What puerile thinking! Is it not plain that, if we do not know whence we have come, neither do we know why we are here, nor whither we are going when we must leave this mundane sphere? You wrap man's origin in obscurity, and you wrap his purpose and destiny in a like obscurity. On the other hand, if we have clear and positive knowledge of man's genesis, his purpose and destiny also become irradiated. We suggest the thought that, if the Bible gives the true doctrine of man's creation in the divine image, it stands to reason that the God who made him thus also created him for a high purpose and a glorious destiny. Yes, it all becomes radiant if you accept the teaching of the Book. That teaching makes all life lyrical. "All Scripture is God-breathed, and is profitable."

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Another "scholar" has tripped. He wrote very saucily to the editor of an evangelical paper, saying, "Why cannot you quote the 'inerrant' Bible accurately?" Then he accused the said editor of misquoting Jude's epistle, which exhorts us to "contend earnestly for the faith which was once for all delivered unto the saints." The critical "scholar" declared that Jude said "once," not "once for all." Then he said cuttingly: "Why do you quote it 'once for all?' To suit your own ends, of course!" How scholarly! The old version has it "once," but the American Revised Version—the latest and the most accurate of the generally accepted versions—translates it "once for all." This "scholar" doesn't seem to know that there is an American Revised Version of the Bible.

It is regrettable that Dr. William P. Merrill, of New York, comes out on the side of laxity of doctrine. His "impressions" of the General Assembly of the Presbyterian Church are published in a latitudinarian paper, which holds to no denomination, but is a general free lance. It makes one sad to note that Dr. Merrill higgles for the most part over small matters, such as technical points of order, nice courtesies, etc. But those are not the great and vital issues at stake. Why stir up a dust and dispute on small matters? Let all parties keep to the main track. The deep and fundamental question is this: Are the teaching and preaching of certain men in the Presbyterian fold consistent with the Holy Scriptures, with the standards of the church to which they belong, and with the solemn vows they took at their ordination? Let them attend to that question. All other matters are trivial in comparison.

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At one place in his address Dr. Merrill strikes the real issue. It is where he refers to the doctrines which the Presbyterian Assembly pronounced essential. Here he takes issue with the decision of the Assembly. At least one of that body's statements, he says is not true, and that is the declaration that the Holy Scriptures are an inerrant revelation. "Nowhere does the Bible profess to be wholly without error," he exclaims. But here, as in so many other respects, he exposes his lack of sagacity and carefulness. The Bible everywhere professes to tell the truth; nowhere does it contain an admission that it teaches error. Over two thousand times it contains declarations that it comes from God. In all the historical narratives it bears the character of verisimilitude, as if the writers were bent on telling the truth. If this is not tantamount to professing to be without error, what kind of testimony is needed to establish a fact? But the Bible does in effect profess to be inerrant. Paul said of the Old Testament (2 Tim. 3:16): "All Scripture is God-breathed." How, then, can the Old Testament teach untruth? As to Paul himself, he says (2 Cor. 11:10): "As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia." Still clearer is another passage (Gal. 1:20): "Now touching the things which I write unto you, behold, before God, I lie not." Paul also declared unequivocally that he had received his gospel, "not after man," but "through revelation of Jesus Christ" (Gal. 1:12). Thus Paul

claims inerrancy for both himself and the Old Testament. So we see that the great Assembly was better posted as to the teaching of the Bible than is Dr. Merrill.

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A few more citations will indicate what the Bible has to say regarding its own veracity. Peter says some relevant things (2 Pet. 1:12): "Wherefore I shall be ready always to put you in remembrance of those things, though ye know them, and are established in the truth which is with you." Later in the same chapter (vverses 16-20) he says: "For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." Does not this statement mean that Peter and his fellow-apostles meant to speak with absolute truthfulness? Then, combining his own testimony with that of the Old Testament, he says: "And we have the word of prophecy confirmed (*echomen bebaioteron*), whereby ye do well to take heed, as unto a lamp shining in a dark place." Then: "No prophecy of Scripture is of its own unloosing (literal translation); for no prophecy ever came by the will of man; but men, being moved by the Holy Spirit, spake from God." Surely all this language implies that the Holy Scriptures of both the Old and New Testaments teach the inerrant truth. St. John is no less explicit (1 John 1:1-3): "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled concerning the Word of life . . . declare we unto you also, that ye may have fellowship with us." Again this apostle claims to be reciting the absolute truth. If it does not mean inerrancy, what does it mean?

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Our Lord says many things to indicate that He was giving to His apostles the infallible truth which they were to impart to others. He declared that He was "the way, the truth and the life" (John 14:6). The gospel says of Christ, "He was full of grace and truth" (John 1:14). Our Lord said to Pilate (John 18:37): "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I might bear witness to the truth." Again: "I came that I should bear witness to the truth; every one that is of the truth heareth my voice" (John 18:37). "Ye seek to kill me, a man that told you the truth" (John 8:40). So Jesus Himself always professed to speak the truth. Then what else did He do? He said to His apostles: "Ye shall know the truth, and the truth shall make you free" (John 8:32); "Howbeit, when He, the Spirit of truth, shall come, He shall guide you into all truth" (John 16:13). All these passages—and many more might be cited—point to the fact that the Bible claims to teach the truth in an inerrant way. How else could anyone be sure of salvation?

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Yes, Nicodemus was an educated man. He was a member of the Jewish Sanhedrim. Jesus called him "a teacher in Israel." Perhaps he had sat at the feet of teachers like Hillel and Gamaliel. Yet, with all his scholarship, he could not understand what Jesus meant by the new birth, or the birth by the Holy Spirit. He exclaimed, "How can a man be born when he is old? How can these things be?" This fact leads to a few reflections. A man may be a very learned man in the intellectual sphere, in fact, a veritable savant; and yet he may be only an abecedarian in spiritual lore. Some one has put it in this way, although we must give it in our own language: A man may be a great botanist, so that he can talk learnedly about all the flowers, plants and trees; and yet he may not be able to find the Rose of Sharon or the Lily of the Valley. A man may be a great astronomer, talking eruditely about the sun, moon and stars and the vast orbs of the universe; and yet he may not be able to identify the Star of Bethlehem. A man may be a great geologist, able to discourse with vast erudition about the rocks, the various strata of the earth's formation, and the many fossil remains; and yet he may fail to take his stand on the Rock of Ages. Once more, a man may be a great mathematician, so that he is able to solve all the intricate problems of his recondite science; and yet he may not be able to solve the most vital and fundamental problems of all, namely, What will it profit a man to gain the whole world and lose his own soul? No; true Christians are not made by scholarship; they are made by the birth from above.

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Let evangelical Christians ever refuse to use words in the Pickwickian sense—"a sense other than the obvious sense." A liberalistic writer in a recent article in a liberalistic paper uses words in that way, which is not the honest way. Thus he uses the word "atonement." When a mother bird sacrifices her liberty for a time to brood her young, that, according to this superficial writer, is atonement. What sin had the callow brood com-

mitted that had to be atoned for? This writer also says: "The human mother in travail brings forth her child, and in so doing sacrifices part of her lite." Then he adds that so Christ sacrified Himself. In suffering for her child, does the human mother make atonement for the child's sins? No; everybody knows she does not. No class of thinkers are so shallow as these liberalists. It is truly pitiful. The Bible says of Christ, "He was wounded for our transgressions." Christ said, "This is my blood of the new covenant poured out for many for the remission of sins." Paul says, "In due time Christ died for the ungodly." John is no less positive: "He is the propitiation for our sins." Do bird mothers and human mothers do that for their offspring? The word atonement has a very simple meaning: "suffering endured to make satisfaction for sin or crime." No one can make atonement for sin but Christ; and He can do so only because He is the God-man; God, the author and source of the divine law of justice; man, so that He could suffer in man's stead the penal consequences of man's violation of that law. The principle of vicarious *suffering* lies in the structure of animal and human life; but not the principle of vicarious *atonement*. Is it ethical to use such a solemn and holy word as the word "atonement" in a Pickwickian sense?

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All informed people will admit that there are today lower and higher forms of life, ranging from forms below the sea-urchins and anemones to the most fully developed mammals and man. Does this prove that the higher forms have evolved from the lower? It certainly does not. If we ever saw the lower gradually developing into the higher, then the theory of evolution would be proved. But that is just what we do *not* see. The lowest forms as well as the highest simply reproduce "after their kind." That was the law set forth centuries ago by divine inspiration in the first chapter of Genesis, and it is the law that holds the field today. Until it is proved by actual scientific observation that a sea-urchin evolves into something higher and different from itself, we are compelled to admit that law of the persistency of type is the regnant law today in all organic life.

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It would seem that Mr. Bryan reads on both sides of the question of evolution, not only on one side, as some of the proponents of the theory seem to do. He has evidently profited by some of the criticisms that have been passed upon him, which shows an open mind. In some of his writings he seemed to use the terms "Darwinism" and "evolution" as synonyms. This was not quite as accurate as it should have been, although in the popular sense the two terms often stand for the same thing. In an address given in Philadelphia on June 24, 1923, Mr. Bryan said: "It is true that most of the evolutionists now discard Darwin's family tree, and reject his so-called laws of explanation; but they cling to his conclusions." That is putting the matter right. Let the advocates of evolution come out fairly and squarely now and admit that Mr. Bryan no longer identifies Darwinism and evolution. If they do not, they will prove that they are not up to date.

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One of the crudest and most unjust accusations on the part of the evolutionists is that evangelical Christians are opposed to science, or that they set science and religion over against each other. They have never done this, and those who make the allegation simply prove, *ipso facto,* that they are not well informed. In recent addresses Mr. Bryan has made the following statements: "Science is one of the noblest of the departments of thought, and has been of incalculable value to mankind;" "Religion has no quarrel with science, and cannot have, because science is 'classified knowledge.' Nothing therefore can be scientific that is not true. All truth is of God, whether found in the book of nature or in the Book of books; but guesses are not science; hypotheses are not truths." In his Indianapolis address, as reported in a liberalistic religious journal, Mr. Bryan said: "Christianity is not afraid of science, because science is classified knowledge, and knowledge is power . . . Give science a fact, and science can render invaluable service to mankind. It has rendered such service when dealing with electricity, with steam, with falling water and with disease. Let us encourage investigation in every direction, and stand ready to accept truth wherever it is found, and from whomsoever it may come; but accepting guesses is another thing, especially when these guesses undermine the Christian faith." Surely that is putting the issue fairly and squarely. Now let the "forty distinguished Americans" have the honesty to come together, and acknowledge in a manly way that they were mistaken when they alleged that evangelical Christians are "opposed to science" and represent religion and science as

hostile to each other. True believers have never done such a foolish thing and they never will.

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"Is your sword whole or nicked?" That is the suggestive title of an article in a recent number of *The Sunday School Times*. The inspired writer calls the Word of God the Sword of the Spirit. Here are some sententious statements from the above-cited article: "The Modernist says there are many breaks or nicks in the edge of this sword. The wholly believing Christian cannot think that God would offer His children a nicked sword for such warfare, but believes another God-breathed statement, that 'the Word of God is living, and active, and sharper than any two-edged sword.' The sound Christian rejects the Modernist's offer of a man-made, rusty, dull, broken weapon, such as the Modernist's Bible." No! We want no dulling of the edge of the Spirit's sword—"that word-weapon with which our Lord Jesus Christ three times defeated Satan, each time with the vital thrust, 'It is written.'"

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A thoughtful friend has just given us a new argument against the theory of evolution. According to this theory, man's remote ancestor was an animal covered with long hair, which was the only garment he wore. It was all he needed, just as is the case with many animals today. Then how did he come to lose his hirsute garments, which served him so necessary a service in his simian and subsimian state? Why, it came about by his taking to clothes. He began to wear clothes, and thus in the course of many ages his hairy covering disappeared because it was no longer needed. Thus the marvel occurred that man has a comparatively hairless skin. It is an explanation which is remarkable for its astuteness! But thinking people want to know why that animal was so foolish as to take to wearing clothes when nature had already provided him with an ample suit. How much trouble and expense he would have saved all of us if he had never introduced the fashion of wearing clothes! Think of the fearful high cost of clothing! Think of all the trouble and time it takes to buy clothes and to change them so often! There is still another weakness in the pre-ape theory. Most of the savages of today still go almost naked, wearing only breech-cloths; yet the exposed parts are not covered with fur like that of animals, but are comparatively bare. Thus it seems on every hand that the evolutionary theory proves itself inadequate.

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It is helpful to think about the divine initiative. How much better it is to begin our thinking with God, the highest Being, and then think down to the creation, than to begin with the material cosmos, and then perhaps stop there, and become groundlings, as so many do today! Of course, the contemplation of nature ought to lead our thoughts to God—but it does not always do so, as we know from the fact that many lifelong nature-students are either atheists or pantheists. If we begin with God, as the Scriptures do (Gen. 1:1), we can understand that the firmament is His handiwork. According to the Biblical doctrine, the initiative for everything that is good lies with God. He began the creation of the universe. He brought man into being. Man did not seek to be created. He had no volition in the matter. The plan of redemption was also due to the divine initiative. Man's regeneration also has its genesis in the grace of God. The Holy Scriptures are God-breathed. Man did not originate them. They were given to him. The original impulse to write them came from Him. "No prophecy of old time ever came by the will of man, but holy men spake as they were moved by the Holy Ghost." The offer of salvation, pardon and eternal life is a divine offer of free grace, left to our acceptance. Man has not sought God so much as God has sought man. In some heathen people there may be a groping after the true God, but even that desire for Him comes from the divine initiative. There is only one thing in the world that God did not originate—SIN. That came solely by the wrong choice of a free moral agent. But the cure of sin comes from the divine side, and the enablement to respond to the offer of salvation is the result of the divine beginning. "Every good and perfect thought cometh from above." If we realized this more, we would not so easily forget God.

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When the editor of an evangelical paper first criticises the liberalists adversely, and then turns his guns upon the fundamentalists and fights them, he compromises himself, his paper and the denomination which he represents. He wins for himself the reputation of being a straddler, of wanting to walk on both sides of the road at the same time. He also loses the confidence and friendship of both sides in the conflict, for neither side feels that

he can be relied on in the conflict. He may boast of being a "middle-of-the-road" man, but when the battle is drawn, and the warriors are ranged on both sides, a position in the middle is likely to be a dangerous one, and he will find himself shot to pieces by missiles from both sides. There may be some questions on which a self-respecting man may be justified in taking a neutral position, and even sitting on the fence; but the present conflict for historical Christianity is not a conflict of that kind. One must fight one side or the other. The battle is for vital and fundamental priciples, and no man who is of the evangelical faith should introduce confusion by shooting into the ranks of both sides of the conflict. What has been said above will also apply to a theologian of an evangelical denomination who attacks one side now and then the other. Nobody knows in that case where he stands. He compromises himself; and, worse yet by far, he compromises the denomination that has called him to be a teacher and defender of the faith. No man should feel himself so superior to all others in the present crisis that he can sit somewhere on a self-erected pedestal and criticise both parties in the conflict. Let all evangelical believers stand firm, and fight bravely and openly; and let them also fight without truculence.

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There are in the world, taken as a whole, both growing processes and mechanical acts. God must be the source of both. Hence He ought to be able to employ both methods. If He created the artist who can produce a work of sculpture, He Himself should be able to produce such a work, on occasion, and then go further and breathe into it the breathe of life, since He is also the Creator of life. If the great manufacturer and his mechanics are able to make a complex machine like an automobile in a short time, it is not unreasonable to believe that the God who made both the mechanics and the material could also in a short time produce a complicated mechanism, if He saw fit to do so. There certainly is nothing despicable about a mechanical genius and the mechanisms he invents and manufactures. Neither is it belittling to think of God as a mechanician as well as a creator and unfolder. Both methods are good, honorable and right. We should not restrict God to only one *modus operandi*. He certainly must be a God of infinite resources and powers. If He can produce human beings from tiny germs and cells, He surely ought to be able to create and fashion two adult beings in the first place and endue them with fecund potentialities for procreating the human family. If that is the way He did it, as the Bible teaches clearly, it was a beautiful, adequate, rational and dignified way, in every respect worthy of Himself and of the moral beings made in His image.

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It distresses us to record the passing of another of our faithful Contributing Editors. Dr. Caswell died on the early morning of August 21, aged nearly 80 years. The last contribution he sent us will appear in the November issue. It is a review of Strachey's *The Adventure of Living*. We are sure Dr. Caswell little thought he was "safely landed on the other shore" by the time his criticism appeared in print.

Dr. Caswell experienced a thorough conversion at the age of 13, and joined the M. E. Church. He was licenced to exhort in 1865, was given local preacher's license in 1868, and was ordained Elder in 1874. From 1884-98 he served Grace Church in Portland, Oregon; Simpson Church, Los Angeles, California; M. E. Church at Santa Barbara; served the Santa Barbara and San Diego districts as Presiding Elder.

Longing to return to his son, also a minister, then stationed on Long Island, and friends, he was transferred to Trinity Church, Norwich, Conn. Thereafter he served churches at Middletown, Delaware and New York City. After serving Beakman Hill Church, New York City, seven years, he was retired, in 1908.

Dr. Caswell led a very busy life after retiring from the ministry, contributing to many of the leading periodicals of this country. He was a prophet in the "Things of the Kingdom." With him there was no "if" or "but" regarding the Word of God. He knew God—His personal letters as well as his many contributions proved this. He was a great lover of books and had one with him in bed when the call came.

> Death hides but cannot divide;
> Thou art but on Christ's other side,
> Thou art with Christ, and Christ with me,
> And thus, united still are we.

We are fortunate to have quite a supply of Dr. Caswell's Meditations, such as he furnished the Champion for some years, on hand and Dr. Caswell, though dead, still preaches.

We extend our sincerest sympathies to Mrs. Caswell and family.

At the gathering of educational clans in early July at Winona Lake, numerous and insistent were the urges that education must be transfused with morals and religion. Said one college president, "Christian education, moral education, education shot through and through with the lessons of Christ of Galilee, is the need of the American nation". Another president urges "the futility of intellectual attainment divorced from spiritual guidance and restraint." Denver vociferates an Amen to Winona. The *Post* of July 3 has this heading: "Purse Strings Loosened by Religion! Former Denver Man Is to Pay Old Debts." A man now living in Portland, Ore., skipped out from Denver some years ago leaving his rent and an accouchement bill unpaid. Now he is leaving no stone unturned to find out how much and whom he owes, and writes back for information concerning his landlord and doctor. He says, "Perhaps you would like to know why I am asking for this information. It is because I have become a Christian and want to be right with my God and man, and will have to pay all of my debts. It is wonderful what change comes into a man's life when he gives his heart to Jesus. Why, it just makes you love everybody and makes you go back over your past life and make things right as far as possible". Sure; get a man right with God and he is in line to get right in every other relation. It is the old-fashioned, Calvary-cross evangelism that does it. When will social welfare workers learn this lesson?

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He gave them "Hell", did Rev. R. C. Reed, D. D. LL. D., professor of the Ecclesiastical History and Church Polity, in the Southern Presbyterian Theological Seminary, Columbia, S. C. For his sermon as retiring moderator of the Southern General Assembly, he took the text Luke: xvi. 24. "I am tormented in this flame," and in his discourse he answered these questions: What is hell? Where is hell? Who are going to hell? It was published in *The Presbyterian of the South*, Richmond, Va., May 23. A contributor writes to the paper: "I do not recall a sermon on this subject among all that I have heard in the past twenty-five years. Our ministers seem to have carefully avoided the subject, although it occupies such an important place in the teachings of our Lord Himmself." To be sure ministers sometimes make a veiled reference to hell, as in the case of a clergyman who is reported to have spoken of it as a certain place which the ears of his hearers were too refined to hear about and which he was too polite to mention. The sermon for such a time and place, was certainly remarkable. A careful reading discovers nothing to object to, and everything to commend. It meets, if not a "felt want", a great need. We wish every preacher, and for that matter, every man, woman or child, could and would read it.

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The Vatican at Rome tries to take pretty good care of Roman Catholic priests. In the pontificial constitution of 1869, there was a section which made it a crime against the church to cite a priest to appear for any cause before a secular tribunal. This may hold in countries under the sway of the Roman Catholic Church, but it does not seem to work in Protestant countries. According to newspaper reports, the Rev. Fr. Walter A. Grace, of Denver, Colo., has not only been cited to appear before a secular tribunal, but has actually been convicted by that tribunal and sentenced to a two-year term in prison, the jury taking only ten minutes to decide that he forged the order by which ten barrels of whiskey were obtained, ostensibly for the J. K. Mullen Home for the aged in Denver. Must have been pretty sick there. The prohibition director of the state of Pennsylvania has compiled statistics showing the number of gallons of alcoholic wine used for sacramental purposes by the different denominations in the state for the year 1922. As reported, the Roman Catholics used 33,908 gallons; Lutherans, 1,140; Episcopalians, 522; Baptists, 66; Presbyterians,4; United Presbyterians, 0. As the cup is not administered to the laity in the Roman church, the priests must have been kept pretty busy celebrating the Lord's Supper.

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Mr. Edward Bok has made the extraordinary offer of $100,000 for the most practicable plan of effecting a world-peace. Oh, that is meat for us. Spend the millions and billions now used in maintaining armies, producing munitions of war, and equipping naval and aerial squadrons, in getting the world converted to Christ and infusing the Golden Rule spirit into every heart. That would do it, sure. Edward, send that $100,000 right to the BIBLE CHAMPION. Thank you.

*

In effort to clean up this dirty world, there are those who would place before all others for efficiency, the Methodists and Presbyterians. A most noted cleanser is Ivory Soap,

manufactured by Proctor and Gamble, of Cincinnati, O. Proctor is reported to be a Methodist, and Gamble a Presbyterian. Col. Proctor would laundry the United States government, and so he financed to the extent of $200,000, so said, the campaign of his friend, Gen. Wood, in candidacy for presidential nominee in the last election. The political water was too alkali, or something, to "Suds" properly, and the effort was not a success. Mr. Gamble true to his Presbyterian training, would try a different method to bring the world to ivory whiteness and to purify a peculiar people zealous of good works. The method is what Scripture calls "the washing of regeneration and renewing of the Holy Ghost." (Titus iii. 5). Mr. Gamble has recently died, and on July 25 his Will was filed in the Cincinnati probate court. Among his bequests are gifts to the board of home missions of the Presbyterian church, $100,000: to the board of foreign missions of the Presbyterian church, $100,000; to the Cincinnati Children's home, $10,000; to the Occidental College, Los Angeles, Calif., $50,000; to the Elizabeth Gamble Deaconess home for work in Christ hospital, Cincinnati, $25,000; to the Y. M. C. A., $10,000; to the Y. W. C. A., Cincinnati, $10,000; to the Y. W. C. A. of Pasadena, Calif., $10,000.

The BIBLE CHAMPION prefers the Bible method. It wouldn't be much of a gamble to bet on that. But the CHAMPION doesn't approve of betting.

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The 55th annual meeting of the Colorado Congregational Conference was held in Boulder last June 12 to 14. The Rev. W. O. Rogers, a Denver pastor, gave the moderator's address, in which it is reported "He showed that the great divide between conservatives and progressives is an irreconcilable difference in their conception of religion, whether it is static or evolutionary. He predicted "a coming separation between the two wings, which will be for the advantage of both." The brother's head seems to be pretty level as to the fact of separation; but how about the act? No indications have been apparent that the liberals would progress any appreciable distance away from the feed-rack. An editorial item in the Herald and Presbyter of July 18 says: "A tremendous indignation is gathering in the Presbyterian Church against those who are trying to subvert and destroy its faith and testimony, and unless they cease their traitorous disturbance they are going to be swept as rubbish before the rising tide."

Judging by results accomplished educationally and in producing character, Berea College, Ky., is one of the notable institutions of our country. President Hutchins, because of the stand he has taken on the Eighteenth Amendment and the Volstead Act, has been notified by a "wet" that no farther contributions may therefore be expected from him. It is reported that the booze contingent is trying that game on other colleges also. Of course the "wets", to be consistent, will refrain from sending their children to anti-booze institutions, in which case descendants are likely to be as low down in intelligence as their ancestors are in morals. We remember that several years ago one of the big brewing concerns of St. Louis proffered to Doane College, a Congregational institution at Crete, Neb., a contribution. The authorities, having some conscience about being *particeps criminis* of tainted money, declined to accept it. The present action of these virtuous (?) "wets" may contribute to a revival of conscience.

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Bishop Hurst, in his "History of Rationalism," says: "The first antagonists of Christianity came from without:—but the (present) great Coryphaei of rationalism have sprung from the very bosom of the church." It is getting to be exceedingly interesting, the hip-and-thigh smiting which the bumptious, assumptious, cock-sure, know-it-all lordly strutting liberals are beginning to receive at the hands of the reluctant and long-forbearing conservatives in the warfare which has been forced upon them to contend for the preservation from extinction of the faith once for all delivered to the saints. The "old guard" shows no signs of surrendering but quite the contrary. The facial adamant of the modernists in their agonizing efforts to maintain what may appear to be a fair-seeming rational place in the Christian church, can, in view of the exegetical, logical, and theological holes into which they are being thrust, be looked upon with very complacent composure. In the July *Bibliotheca Sacra* is an article on "The Unreasonableness of Denying the Deity of Christ," in which the writer says, and proves it too, that "To deny the Divinity of our Lord leads to three unthinkable conclusions:

"I. If Jesus was not Divine, then we are forced to the unthinkable conclusion that the falsest Book ever written has been the mightiest force for good in all the world's history.

"II. If Jesus was not Divine then we are forced to the unthinkable conclusion that God used a blasphemous impostor to give the world

its highest conceptions of God and righteousness.

"III. If Jesus was not Divine, then we are forced to the unthinkable conclusion that the Christian experience of the centuries must be rejected as empty delusion." There seems to be no getting away from that.

*

When President Harding, in his trip across the continent, reached Salt Lake City, the United Press newspaper correspondent with the party, heads his despatch: "President is Replacing Politics with Religion in his Addresses as He Passes Through the Nation." The sub heading is: "Harding Becomes Leading Preacher of Doctrine of Christianity and Feels Spiritual Revival is What America Needs Most." And the correspondent goes on to say: "Harding is to-day one of the most executive evangelists in preaching the doctrines of Christianity. His progress across the country offers the remarkable spectacle of the ruler of a nation preaching, like any other circuit rider proper, the gospel of Jesus Christ as the greatest remedy for modern, economic, social and political evils, national and international. In every speech he has delivered thus far, Harding has mentioned, not casually, but with emphasis, his conviction that what America and the world needs is good, old-fashioned Christianity." The good Book says, "Happy is that people whose God is the Lord;" and that nation should deem itself fortunate whose chief executive takes the stand for morals and religion that our President takes. He had the respect and confidence of the people to begin with, and at every contact with them in the progress of the presidential party he seems to be in a remarkable degree winning their affection. God bless President Harding!

The above was written before President Harding, to the grief of the United States and of other countries of the world, came to his sudden death in San Francisco. Millions of people standing in silence and with uncovered heads beside the railroad tracks as the funeral train passed through the land from the Atlantic to the Pacific bespoke at once their sorrow and love for a man who stood before them an outspoken Christian as no other President has ever done.

*

We were surprised to see this from Professor William Adams Brown of the New York Union Theological Seminary: "What is to become of Sunday observance, church going, family worship, the habit of Bible reading and daily prayer, if no firmer basis can be provided for their support than the generalities of the new theology? And we ourselves, when we consider the easy going religion which is all about us, often share this feeling and wish now and again that we could recover the unquestioning faith of an earlier age, even at the price of some of its intolerance and narrowness." Our surprise was not at the "substance of doctrine" of the foregoing, but that we should have from a liberal such testimony as to the impotence and balefulness of liberalism. "By their fruits ye shall know them." The thrust "intolerance and narrowness" coming from a liberal is familiar. The narrowness of the "faith of an early age" was because our fathers conformed themselves to the Bible's teaching as to doctrine and life, not thinking they knew more than God and their intolerance was their absolute loyalty to the word of God and their insistence that it should be the rule of faith and conduct. We would suggest to the Professor that a revival of this intolerance and narrowness would effectually remedy what he seems to deplore.

*

They seem to have the "old time religion" down in South Carolina. They haven't shortened their Bible but believe the God of the Old Book is still on His job. They have read: "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily shalt thou be fed. Delight thyself in the Lord; and he shall give thee the desires of thy heart. Commit thy way unto the Lord: trust also in him and he shall bring it to pass." The Business Men's Christian Club of Sumter, the Black River Salem Church, and "other Christian men and women," in view of the terrible devastation long being wrought by the cotton boll-wievil, requested the Governor of the State, Thomas G. McLord, to proclaim a day of fasting and prayer to Almighty God for the removal of the scourge, and he, "believing in the efficacy of prayer and Divine intervention in the hour of great need," and understanding that God acts "either by direct supernatural intervention or through the workings of the natural causes," has done as requested. The Governor says: "In South Carolina we are not only nearly 100 per cent American, but about the same general average orthodox as to fundamentals." The South Carolinians do not seem to be of the mind of the New York Presbytery, which, according to newspaper reports, "Derides Fundamentalists,"—this at their first meeting after the General Assembly in Indianapolis, last May. Oh, yes, a Unitarian minister denounced the proclamation as "silly".

THE ARENA

The Claim of Scholarship

By Dyson Hague, D.D., Wycliffe College, Toronto, Canada

THE Christian readers of two continents, as spectators in an amphitheatre, are looking down upon the champions, Dr. Peake and Dr. Griffith Thomas, now meeting in the arena of critical combat. The friends of Dr. Griffith Thomas have no fears whatever of the issue. We are sure that he will, beyond controversy, establish the position that all the scholarship of the Biblical world is not on the side of the anti-traditionalist; that a wider and wider reading world will come to saner conclusions with regard to the so-called assured results of Higher Criticism; and that the drift of learning has not been exclusively, or even mainly, upon that side.

But the writer's object in this article is protestant. He thinks that the time has come to call a decided halt with regard to the use, or rather the abuse, of the words 'scholar' and 'scholarship'; that is, as far as they are related to Biblical matters, or knowledge of the Word of God, and pneumatic science (I Cor. 12:1). We have of late been so treated to the theorem that a Biblical scholar practically means a man who has spent much of his educational and academic career in delving in German philosophy or philology, or that the acceptance of or assertion of the higher critical views is the hall-mark of the Biblical scholar, that students in many of our colleges and clergymen in many of our churches almost believe it to be an Article of the Modern Creed.

One would almost think, from reading Dr. Peake's article in the *British Weekly,* that all the learning was on one side, the side of the modernist, and all the ignorance on the other side, the side of the conservatives or, as they are called, the traditionalists. There breathes throughout his writing and that of his school a spirit of almost whimsical disregard for those who still accept the Bible as the Word of God. It is the spirit which seems to permeate especially the younger members of the critical school. It permeates his Commentary, throughout which, in page after page, there peers a narrowness that is unconscionable.

In fact, one of the most remarkable things about the school that talks so confidently of scholarship, and arrogates to itself exclusively the title to scholarship, is its antithesis to the truly scholarly spirit, and its bitterness of prejudice. The so-called scholars berate tradition, but are themselves the slaves thereof. They are the traditionalists, the submissive followers of a school.

No man of the conservative school that I have ever known was so blindly subservient to what is called the fundamentals of the traditionalist position as the modernists are to the so-called assured results of the German scholars. Many of them have all the faults of small and unscholarly critics. They curse traditionalism, rather than understand it, and sometimes their sciolism is beyond all understanding.

When they talk of inspiration as a mechanical dictation, or of what they think is the conservative view, that the writers were as lifeless pen-men, they speak childishly. What conservative scholar ever held such a view? Why even so extreme a conservative traditionalist as the great Bishop Ryle declared, "I abhor the mechanical theory of inspiration" (Old Paths, p. 17).

Or, who but a man with the mind almost of a child could accept or propagate the foolish conceptions of Wellhausen that Abraham was the myth of the rosy dawn; or those of a great German scholar, that Sarah was the wife of the Moon God; Saul, the new moon; and our great God and Father, the Lord God Almighty, a mere tribal god of sporadic Kenites? Scholars? Scholarship?

We assert without hesitation that often the scholarship, even of some of the leading ones, is not scholarship, but the narrow opinions of prejudiced and sometimes even frivolous minds. Scientifically, many of their conclusions are inexact to a degree, and order and clearness, which are the signs of serious and successful thinking, are pre-eminently wanting in many of their theories. They strain at gnats of evangelical tradition, and swallow camels of critical improbabilities. Ridiculous

assumptions, excogitated and woven in the workshop of a German hypothesis-weaver, are sometimes accepted even by British and American scholars as if they were planted upon the everlasting rock foundation of a final scientific knowledge. With a marvellous capacity for delving in the minutiae of letters they seem to have lost all common-sense in the discernment of the spirit.

That great Swiss philosopher, Professor Amiel, in his Journal of August, 1873, made a striking remark with regard to doctors. He said that the principal grievance he had against some doctors was, they neglected to seize the unity of the individual and that their methods were far too elementary. "They know nothing of the transcendent laboratories of nature. They seem to me superficial, profane, strangers to divine things, destitute of intuition and sympathy."

Now that is the very thing that strikes one with regard to the modern critical school. Their dogmatism is appalling. They add hypothesis to hypothesis, assumption to assumption, presupposition to presupposition, piling Pelion upon Ossa. Their dogmatic assumptions with regard to Old Testament myths and legends with regard to unknown authors and unknown redactors, forgeries and pious deceits, psychological contradictions and literary inconsistencies, and the destruction of Old Testament and New Testament authorships and authorities, are, in many cases, simply the mental illusions and conceits of auto-suggestion. And yet they call it all the result of *exact* critical research and a *scientific* modern theology; results assured, and *proved to be assured,* because so universally accepted by the learned of the academic world. I do not wonder that men become indignant when they think of a school of men ignorant of the ordinary facts of psychology, inorant of the simplest revelations of the Bible, claiming to be scholars and arrogating almost exclusively to themselves the world of scholarship.

Professor Koenig (*History of the Religion of Israel, in Bibliotheca Sacra,* 1913) has pointed out that Wallhausen's version of the History of Israel is based, not on the Bible, but on Hegel, as it was taken wholesale from Vatke who, like a typical German, *evolved* his History from Hegel's Philosophical Principles. One cannot help thinking that our blessed Lord and Saviour had in mind these slaves of critical prepossession and these blind followers of the school that denies the supernatural in prophecy and miracle and who prostrate their reason to external authority, when He spoke in Luke 10:21 of the sophists and synetists.

The Professor of Arabic in the University of Oxford laughs to scorn the preposterous conclusions of some critical scholars. "Nothing", he says, "nothing of value, will result from the substitution of arbitrary assumptions for scientific deductions." For instance, he says, we have seen, within the last few years, an eminent scholar (1) "start a theory of Maccabean Psalms on a series of arbitrary assumptions"; (2) then modify it, on the faith of a forgery of the eleventh century A. D.; (3) the said forgery having been grossly misdated by himself! (*Margoliouth, Lines of Defence,* p. 138). And yet probably a thousand of the learned hailed that as scholarship.

The way, too, in which they run to and seize upon anything, almost any thing, that seems to their scholarly minds to cast a reflection upon the authenticity of the Scriptures or the genuineness of the inspired writer is unworthy of the sober quest for the truth which should be the animating principle of the genuine scholar.

The same Professor shows that a document accepted by all the leading scholars of the time as a work of the second century B. C. was later proved to be a work of the eleventh century A. D., by arguments similar to those employed for discrediting the Bible, only with certainties substituted for conjectures.

Or hear the conclusions of this foremost Hebraist of the 20th century, a scholar, a critic, the Oxford Professor of Arabic, as to the almost universally received double or triple or quadruple authorship of Isaiah, one of the most positively assured results of modern critical scholarship: "Is there, then, nothing in the splitting theories? To my mind, nothing at all." (Ibid, p 136).

As that learned German scholar, the late Professor Bettex of Stuttgart, has pointed out in his trenchant chapter on Biblical Criticism (*The Bible the Word of God,* pp 215-301), "the entire theory that science (I would say especially Biblical or critical) is free from presuppositions rests upon the great false presupposition that men can be without presupposition".

He then goes on to show that the contradictions of the critics entirely preclude the claim to scholarship of the rationalistic theologian, and his sarcasm with regard to the scholars who enwreathe themselves with the halo of higher scientific knowledge reminds one of Elijah's mocking of the priests of Baal

at noontide. (I King 18:27). Their exact results of free research are monstrously inexact and the slavish results of traditionalism (pp. 234-238). "Their scholarly criticism literally wades in psychological contradictions and inconsistencies" (pp 239-244), and their frivolous and arrogant treatment of the authors and books of Scripture evokes a feeling of weariness that men should devote life and strength to manufacturing so many boldly fantastic or insipidly childish hypotheses and theories."

As I read it, I margined on my copy of Bettex the words of my Saviour (Luke 24:25, "O anoetists! Anoetists!!" and thought of the learned Dr. Buchanan and his recent discovery of a primitive New Testament which he claimed to have discovered in the Museum of the Historical Society in New York. But two learned professors, after examining his theory, came to the deliberate conclusion that Dr. Buchanan had hoaxed himself to an incredible extent, and was a victim of autosuggestion!

And a still deeper feeling surged through me as I read his (Bettex) indictment of the so-called scholarship of the moderns in their treatment of the New Testament. Their unanimous rejection of the miracles and of the fundamental facts of Christianity makes one feel that the mentality of students and thinkers must have horribly degenerated to make it possible for any of them to receive, much less admire, as scholarly such a work as *Harnack's 'Essence of Christianity'* (pp 250-276).

One feels, too, of course, that it is not the pleasantest or even the most desirable thing to discredit authors, and cast reflections upon the ability or character of those who are upon the opposite side. But when it comes to the deepest things in life and the greatest thing in the world, the truth of God, and the person of Jesus Christ—for, after all, Christ is Christianity and Christianity is Christ—one has no option. (I Tim. 1:4-7; 6:3-4-7.)

It is a matter of indispensable necessity for Christians to fairly face the question of the competency and ability of so-called scholars on whose teachings "the old-fashioned belief in the authenticity of the Bible has been abandoned", and through whose prestige the faith of so many students and young ministers is being undermined.

And so we come back to the first questions: "Are they scholars?" "Have they scholarship?" "Is their scholarship sufficient for the scholarly, much less for the unlearned?" That is. Is it real scholarship? Is it divinely taught, spiritual? For otherwise it is no Biblical scholarship in the true sense.

And we do not hesitate to say that as far as the learning of the world is concerned, as far as their knowledge of philosophy and philology, of Hebrew vowels and Greek particles, of languages ancient and languages modern, is concerned, they may have the highest reputation, with an accumulation of degrees from different colleges and universities in many lands. That is frankly conceded. Their scholarship in these realms is unchallengeable.

But that does not qualify them to be Biblical scholars in the real sense of the word, or true critics of the Word of God. Academic, philosophic and philologic scholarship does not necessarily imply ability to discern or estimate the merits or beauties or values of a Book that is spiritual, Divine, super-human.

We must emphatically deny the proposition that merely academic attainment qualifies a man for Biblical interpretation. I may be able to translate a book, to comment upon its technical meanings, to discourse learnedly upon its possible origins and affiliations and literary variations, without understanding it in the highest sense of the word. The grammarian and the philologist may be devoid of that subtle something, spiritual sense, and so be precluded even from understanding the real meaning of the words and the mind of the author.

Hear what that man of marvellous acumen, Lord Beaconsfield, said: "The critics? You know who the critics are. The men who have failed in literature and art." Hear also what Matthew Arnold, that most incisive of critics, once said: "If you shut a number of men up, to make study and learning the business of their lives, how many of them, from want of some discipline or other, seem to lose all balance of judgment, all common sense."

But what saith the Lord? Could anything be more definite than the teaching of our Lord and Saviour Jesus Christ upon this point? On the only occasion upon which it is ever recorded that he exulted, with an exuberant joyousness, he said: "I openly avow, I publicly confess to thee, Father, Lord of Heaven and earth, that Thou hast hidden these things from the sophists and the synetists and has unhidden them, or revealed them openly, to babes," that is, to those who are simple, unlearned, and as little children before God.

If we read the Greek of Luke 10:21, we will be struck with the antithesis between 'the

'wise and prudent' and the 'babes'. The class intended is obvious. It is the academically self-satisfied. It is the intellectually cynical. It is the self-conscious mentality of men who look down upon those who are not in their class; the very clever people; the intellectuals; the Wellses and the Bernard Shaws of the day.

And then there is the other class. They may be as learned as Newton, or as clever as Pascal the greatest philosopher France ever produced, or as scientific as Faraday or Sedgewick, or Sir William Dawson the greatest scientist Canada ever produced, and yet have the humble spirit, the contrite heart and the lowly mind of these great men, all of whom were like the great Sir David Brewster of whom his friend, Sir James Simpson, said, as he came from his dying bed: "The like of this I never saw. There is Sir David resting like a little child on Jesus."

And could anything be more emphatic than the declaration of our Saviour in Matthew 13:11, "To you it is given to know the mysteries of the Kingdom of Heaven; but to them it is not given."

And then take St. Paul. With an emphasis that is extraordinary he declares the absolute inability of the sophists and the synetists, of the grammatists and the syzetetists, to understand the deep things of God and the meanings of the Word. (I Cor. 1:19-20). In I Cor. 2:14, the psychic man is declared to be incapable of receiving the things of the Spirit of God. He has not got the elementary qualification, for the things of the Spirit of God are to him as ideas, silly, stupid, absurd. They have the old-fashioned staleness of something that was once believed, as in childhood, to be true, but in the stage of progressive learning is found to be folly and vanity. Precisely!

That's exactly what the rationalistic scholar is to-day. He is psychical. But, however learned in the scholarship of the world, he is devoid of learning in the pneumatics (I Cor. 2:13; 12:1). "Now about pneumatics, brethren, I do not want you to be ignorant." And one cannot help thinking that that is just what they are ignorant of. The pseudonymous gnosis of I Timothy 6:20 is an exact description not only of the so-called Christian Science of to-day, but also of a great deal of the rationalism current in our colleges and universities, secular and theological.

And could any two words describe more accurately the mind and work of many of the scholarly of the German School than the words of St. Paul in I Timothy 6:20—the bebelic kenophonies of falsely so-called scholarship. Bebelic!—the man with no holy place in his life, no reverence for the sacred and Divine. Kenophony!—the useless discussion of worthless points.

Not long ago I had a conversation with a University student who had passed out of the simple, evangelical knowledge of his home days into a rationalistic position of modern thought that seemed to have taken from him all that was simple and old-fashioned in his reading of the Bible and his understanding of the Gospel. I could not help thinking, as I talked with him, that St. Paul might have lead him and a myriad like him in the prophetic reach of his inspiration through the Holy Ghost, when he wrote Col. 2:8, for Moffatt translates it: "Beware of any one getting hold of you by means of a theosophy (a philosophy or philosophic theology) which is specious make-believe on the lines of human tradition corresponding to the elemental spirits of the world and not to Christ." The Greek of Col. 2:4-8 is most revealing: "Don't let any body paralogize you by pithanology." That is, do not let any so-called learned or clever rationalist argue you away from your faith by specious arguments, persuasively and charmingly attractive; or sylagogize you, victimize you, or carry you away, by philosophy and empty delusions (seductive deceits after the traditionalism of man).

We say without hesitation that we consider this to be an almost exact description of the appalling power of current rationalistic or modernistic cult.

One has only to open Peake's Commentary to find a proof of this. This book of nearly 1000 pages, has been lauded as the most remarkable achievement almost of the age, in the line of commentary. It professes to represent throughout the high water mark of the latest modern critical scholarship. And yet, throughout, it states the unsettled results of German rationalism with a dogmatism that is most militant. It unsettles faith in the Word of God as our divine and infallible authority. Above all, it weakens, if it does not destroy, our faith in the Lord Jesus Christ as God of God, Lord of Lord, very God of very God. The improved delusions of German rationalism are flouted almost as the fundamental facts and assured results of scholarship.

And divinity students and masters and college tutors and professors throughout Christendom are expected to receive this as if it

represented the deepest Biblical learning. Take, for instance, its comment upon that wonderful work of inspiration, probably the greatest in the Old Testament, the 23rd Psalm. It disposes of it in four lines, "Yahweh a Shepherd (1-4) and Host (5f)."

Or take John 3, perhaps the greatest chapter in the Bible, and John 3:16, perhaps the greatest verse in the Bible. This is Peake's Comment: "In what follows (16) the author's own thought and theology become more apparent, but the subject is the natural sequence of what has been said", that is, "that this conversation, as in all the Johannine speeches, is recorded in terms which reflect later thought." And *this* is all that the highest Biblical scholarship of the 20th century has to say of the glory text of the Gospel!—in a Commentary that while "not intended to be homiletic or devotional is to *convey with precision the meaning* of the original writers"!

When one contrasts with Peake such works as good old Matthew Henry,or the Speakers' Commentary, or Ellicott, or Lightfoot, or Westcott, or even Joseph Parker in his 27 volumes of the People's Bible, or Spurgeon's Treasury of David, or Urquhart in his Biblical Guide of eight volumes (which I have no doubt would be laughed to scorn with inextinguishable laughter by many of the so-called scholars of the modern school), one realizes the vast separating chasm that intervenes between the shallowness of men who, for all their academic learning, are absolutely incapable of undertaking so tremendous a task as Biblical exposition.

One feels like taking up the challenge of St. Paul in his animation of controversy, and cry, in the name of Bengel, Edersheim, Saphir, Wilson, Green, Bettex, Fausett or Finn: "Are they scholars? So are we." "Do they know Greek or Hebrew? So do we." "Have they toiled? So have we." "Have they written books? So have we." "Have they done a vast volume of work? So have we. In labours just as abundant, in investigations just as profound, in conclusions far more credible."

In fact, it is our profound conviction the time has come when Christians should stand more courageously on their ground and face the phalanxed host of modernism with the defiant cry: Your critical conclusions are not scientifically established. Your assured results are not assured. Your scholarship is often ignorance; your learning frequently misinformation; your science sometimes nescience. We admit your amazing erudition, but oft times we are amazed at your equally amazing sciolism. We are astonished at your credul ity. We acknowledge your scholarship i the realm of the academic, the psychic, the lit eral, the grammatical and, with limitations in the philological and archeological. Bu with regard to the understanding and exposi tion of the Word of God, we humbly clain that many a maiden or lad in our Sunda Schools may know more of the real meanin of the Bible and the life of Jesus Christ an the love of the Spirit, than all the rationalists German or Dutch, British or American, wh ever excogitated hypotheses and theories. Fo no amount of Hebrew or Aramaic scholarshi can introduce any one to the arcana of th Holy Scriptures. No possible attainment and achievements in Oriental literature ca ever initiate a scholar, however learned, int the mysteries of the love of God, or enabl any one to fathom the secret of the Lor in His inspired writings.

We think that the charge that was brough by the Reformers against the Scholastic Theo logy is the charge that may be laid to-da against the scholarship of modernism. The charged that it played sophistically with th outside of the real teaching of the Word o God, that it dallied with the rationalisms o philosophy, and attempted the impossibl achievement of constructing a system of Chris tian theology that would combine Biblica doctrine with Grecian thought. And the at tempt to mould Christian material to fit wha was, after all, heathen forms, resulted in th awful collapse of vital Christianity in th Middle Ages. History repeats itself. Th so-called Modern School of to-day is attempt ing the impossible task of accommodating th Bib'e, which is nothing if there be no miracl of prophecy and divine intercession, to philoso phic, scientific and theosophic forms of mod ern thought.

We hold, therefore, that there is but on course for those who believe in the Lord an His Word. There is no middle ground The lovers of the Bible must join in perpetua intercession that theology may be once mor brought back from the sciolisms and sophis tries of what is falsely called knowledge o science to the glorious verities of the old an ever-living Word; for, as one of the grea American Bishops said: "There is no praye more needed to-day than the simple prayer

'God give me patience to wait.' Think ho through the long ages the Bible has been assaile contorted, twisted and defiled. Think how gre minds have laid themselves out to rationalize th mysteries of Divine things, and how weak min following them have died out in darkness witho

any belief in things eternal. Think all these things, and then think of that same Word greater to-day in power than ever it was; the same Word, brilliant with eternal youth, skin without scar, organ without disease, voice without weakness, step without failure, eye without dimness, the untouched, unharmed, scathless Word of God. Think of these things, and, as you think, pray, God give me patience to wait. Wait for the ebbing tide to flow back on the old and well worn beaches. Wait for the darkness of the hour before dawn to give birth to light. Wait for the chill of the early morning to lose itself in the heat of the glowing sun. Wait for every discovery, every verified reality, every true hypothesis to range itself on the side of Holy Scripture, and to cry, 'Forever, O Lord, Thy Word is settled in Heaven, Thy Word is true from the beginning.' Amen, Amen."

This is our desire. This is our hope. Even Harnack, critic though he was, declared in one of his nobler moments, "Let the simple Christian continue to read his Bible as he did before, for the meaning he has been drawing from it is the true meaning, and the best critic can find no other."

Or, better, far better than that, to any who have been troubled by unsettling theories, especially young students and teachers and masters, let the last words of the mighty Apostle come sweeping in, as with the breezes of life: "Hold you to what you have been taught. Hold to your convictions. Remember who your teachers were. Remember you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus. All Scripture is inspired by God . . . to make the man of God proficient and equip him for good work of every kind. I adjure you to preach the Word. Keep at it, in season and out of season. Never lose patience. Never give up your teaching. For the time will come when people will decline to be taught sound doctrine and will accumulate teachers to suit themselves and tickle their own fancies. They will give up listening to the truth and turn to myths." (2 Tim. 3; 15: 4:3, The Moffatt Translation).

Mr. Bryan and His Critics

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V Facts and Evolution

DO THE facts support evolution? Mr. Bryan says they do not. His critics say they do. Says Mr. Bryan ("In His Image" p. 104, 105), "We find nothing in the universe to support Darwin's doctrine of reproduction other than of kind." Again, p. 91,—"It is groundless because there is not a single fact in the universe that can be cited to prove that man is descended from the lower animals."

Says Dr. Fosdick (*Christian Century,* Mar. 25, 1922, p. 363):

"When, therefore, Mr. Bryan says, 'Neither Darwin nor his supporters have been able to find a fact in the universe to support their hypothesis,' it would be difficult to imagine a statement more obviously and demonstrably mistaken. The real situation is that every fact on which investigation has been able to lay its hand helps to confirm the hypothesis of evolution. There is no known fact which stands out against it. So far as the general outlines of it are concerned, the Copernican astronomy itself is hardly established more solidly."

Prof. Edwin G. Conklin, of Princeton, says in his tract, "Evolution and the Bible," "Those who urge as an objection to evolution, that it is only a theory, neglect to say that their own views can be dignified by no higher title. As between evolution and special supernatural creation, we have to choose between two theories or hypotheses, and it is merely a question of evidence as to which is the more probable. All the evidence available supports the theory of evolution, it continually receives fresh support from new discoveries, it is not contradicted by any scientific evidence. Can the supporters of the theory of special creation say as much?"

The chief arguments relied on to support the hypothesis of evolution are Reversions, Rudimentary Organs, Embryology, Classifications, Anatomical Resemblance, and the Production of New Species under Destruction.

The writer makes no claim to being a scientist, but he has given considerable attention to the subject of evolution. People who are not scientists are sometimes criticised for discussing the subject of evolution, but this is not justifiable. One does not have to be a carpenter to discover that an upright is not perpendicular or that a sill is not level; he does not need to be a blacksmith to discover that a nail is omitted from the horseshoe; he does not need to be a sailor to discover that there is a leak in the ship. So one does not need to be a scientist to discover the weak points in the theory of evolution. All he needs is common sense and a fair degree of power to reason on facts. We have space to

consider only very briefly the arguments of the evolutionists.

1. *Reversions.* By reversion is meant, according to Darwin, the "calling back into existence of long-lost dormant structures." Jordan and Kellogg define it as "the process of 'throwing back', by which in some degree an individual resembles a distant ancestor" ("Evolution and Animal Life," p. 166). They analyze atavism (reversion) as family atavism, race atavism, and the atavism of teratology. As an illustration of race atavism, they refer to the zebra stripes sometimes seen in mules.

An illustration of the atavism of teratology is found in the occasional appearance in the modern horse of rundiments of additional toes, with partly developed hoofs. After discussing several instances of so-called reversion, Darwin says ("Descent of Man," Vol. 1, p. 125), "These several reversionary, as well as the strictly rudimentary, structures reveal the descent of man from some lower form in an unmistakable manner." He believes these strange phenomena are bought about by the retention of ancestral blood. He says ("Origin of Species," p. 126), "No doubt it is a very surprising fact that characters should re-appear after having been lost for many, probably hundreds of generations. . . . After twelve generations the proportion of blood, to use a common expression, from an ancestor, is only 1 in 2048."

In the *Louisville Herald* for May, 1922 an entire page was devoted to the discussion of the theory of evolution. Much of the page was occupied with pictures, one of which gave rise to the following statement in large letters: "Scientists discover, in Phillipines, a living man with a tail, and experts declare it is a 'true return to ancestral conditions,' proving we all used to have them." And, sure enough, the tail was there, about a quarter of an inch long. A little calculation showed that the life size of the tail is about five inches.

With reference to this picture we would like to know (1) whether it is a reality or merely a sensational newspaper story; and (2) we would like to know, if it is genuine, what were the experiences of the mother during the period of gestation. The writer knows of an instance where a mother gave birth to a child having frog feet. Now, if this 5-inch tail proves that man came from some species of tailed ape, do not the frog feet prove that man developed from the frog? But in the case of the frog feet, it is known that the mother was engaged much in cleaning frogs for market, and it cannot be doubted that this was the cause of frog feet in the offspring.

The following facts weigh heavily against the doctrine of evolution as supposed to be supported by so-called reversions:

1. Mr. Darwin's own figures are against it. According to his statement cited above, the proportion of blood from an ancestor in the twelfth generation is 1 to 2048. In "The Problem of Human Life," a book written several years ago by A. Wilford Hall (perhaps the strongest argument ever presented against evolution, which we think, is now out of print, but can be obtained in the larger libraries), the author gives the following on the basis of Mr. Darwin's figures:

12th generation, 1 to ---------- 2,048
25th generation, 1 to ---------- 16,777,216
50th generation, 1 to -- 526,952,548,730,112
75th generation,
1 to ---- 17,687,976,686,375,030,226,944
100th generation,
1 to ---------- 116,700,203,157,979,-
981,456,633,757,926

And he calculated that at the millionth generation the line of figures would be 1750 feet long, or one third of a mile. Does any one believe that such an infinitesimal amount of blood could cause the remarkable phenomena known as reversions?

2. The human body changes completely at least once every seven years. Consequently no human parent transmits himself to his offspring through his blood, to say nothing of a marsupial living a million generations ago.

3. Darwin's doctrine of dormant gemmules (pangenesis) by which he sought to explain reversions is completely demolished by Hall ("Problem of Human Life," pp. 418-422).

4. Mr. Darwin admits ("The Descent of Man," Vol. 1, p. 120) that the appearance of mammae erraticae in peculiar situations, even on the back, greatly weakens, and perhaps even destroys, his theory of reversion.

A much more plausible explanation of these strange appearances is offered in Hall's great book, chapter eight.

II. *Rudimentary, or vestigial organs.* The existence of rudimentary, or vestigial organs, constitutes one of the strongest arguments offered by evolutionists. Rudimentary organs are such as small hind-leg bones and a pelvis in the boa-constrictor, teeth in foetal whales, which disappear completely by maturity, teeth which never cut through the gums in the upper jaws of unborn calves, remnants of undeveloped hind-legs in mammals of the whale

tribe, one lobe of the lung in snakes, rudimentary mammae in male mammals, the stump of a tail in tailless breeds, vestiges of ears in earless breeds of sheep, minute dangling horns in hornless cattle, ear muscles and the appendix in man.

Concerning these Darwin says ("Origin of Species," p. 399), "Rudimentary organs plainly declare their origin and meaning in various ways," and Haeckel remarks ("History of Creation," Vol. 1), "Now it is precisely this widely spread and mysterious phenomenon of rudimentary organs, in regard to which all other attempts at explanation fail, which is perfectly explained, and indeed in the simplest and clearest way, by Darwin's theory of Inheritance and Adaptation." The following appears from the pen of John M. Coulter in *The Christian Century* for December, 8, 1921:

"As technique developed, and the internal structures of plants and animals became known, it often happened that rudimentary structures were found, which never developed to a functioning stage, but which occurred fully developed in related forms. For example, it was found that in the developing parrot a set of embryo teeth begins, but never matures. The inference was natural that those structures had been functional in the ancestors, but had been abandoned by some of their descendants. In these days it has become the habit to call the rudimentary structures vestiges. Plants, and animals are full of these vestiges."

At first thought, these facts (for they are facts) seem overwhelming, and appear to prove beyond a doubt that the evolutionary theory is correct; but we believe the following arguments are fatal to the rudimentary theory:

1. If, for example, cows ever had upper front teeth, how did they lose them? They must have been very useful to them, and by the law of natural selection, which professor Osborne says is the only law yet verified, they could never have lost them.

2. If they ever had them, natural selection must have worked long ages to develop them, inasmuch as, if evolution is true, their ancestors, far down the line, did not have them. If natural selection worked so long to produce these front teeth, as evolutionists believe, why did it turn around and work other long ages to destroy them?

3. If natural selection many countless generations ago reduced certain useful organs to a useless condition, such as the leg bones of the boa-constrictor, the same agent would long ago have eliminated them altogether. This argument applies with great force to the rudimentary mammary glands in the male of the human species. But the fact is that they have been preserved in their present state as far back as even evolutionists can trace the history of man. This fact has been pointed out very clearly by Prof. Fairhurst in his fine book, "Evolution Considered."

4. Suppose we admit the doctrine of natural selection, we must not forget that most organs, when they were yet rudiments, were not only useless, but positively harmful, requiring food and being a hindrance in other ways. Why, then, did they persist? According to this very doctrine of natural selection, these rudiments would have been discarded in the very beginning. They would have been "nipped in the bud." Thus evolution hangs itself on its own rope.

5. Many of these so-called rudimentary, or vestigial, organs may have a use not yet discovered.

Hall's discussion of this interesting subject is eminently worth reading.

III. *Embryology.* The evolutionary argument from embryology revolves around two facts—first, that the ovules of all vertebrate animals are exceedingly similar (some say exactly alike); second, that in the development of the embryo certain characteristics appear which seem to relate the higher species to the lower, and this has been a part of the foundation of the common belief among educators, that the individual recapitulates the race.

As to the second of these, two facts have been noticed, and evolutionists have rung the changes on them to a great length. These are the presence of a caudal appendage, or little tail, in the human embryo and the so-called gill-slits. On this question, Prof Haeckel says ("History of Creation," Vol. 1):

"Now these gill arches originally exist exactly the same in man, in dogs, in fowls, and in tortoises, as well as in other vertebrate animals."

"Finally, while comparing the embryos on Plates II and III, we must not fail to give attention again to the human tail, an organ which in the original condition man shares with all the other vertebrate animals. . . . Now, man, in the first months of development possesses a real tail, as well as his nearest kindred, the tailless apes (orang outang, chimpanzee, gorilla) and vertebrate animals in general. . . . In this intimate connection of ontogeny and phylogeny, I see one of the most important and irrefutable proofs of the fact that he is descended from tailed ancestors."

Jordan and Kellogg also base an argument on this rudimentary tail and the gill-slits.

What shall we say to these things?

1. The argument from embryology is only a phase of the argument from so-called rever-

sions. Every argument, therefore, that we have adduced against the argument from reversions applies with equal force to the argument from embryology.

2. When the evolutionist draws an argument from the similar *appearance* of ovules, he is standing on quicksand, for when these ovules develop, they prove themselves essentially different. If they are different in their development, they are different in the beginning, whether the scientist is able to detect the difference or not. If they are essentially the same, they would develop the same, all would produce dogs or all chickens, or all men or some other "animal." Mr. Bryan aptly says ("In His Image," pp. 92, 93):

"Probably nothing impresses Darwin more than the fact that at an early stage the foetus of a child cannot be distinguished from the foetus of an ape, but why should such a similarity in the beginning impress him more than the difference at birth and the immeasurable gulf between the two at forty? If science cannot detect a difference, *known to exist,* between the foetus of an ape and the foetus of a child, it should not ask us to substitute the inferences, the presumptions and the probabilities of science for the word of God."

An argument drawn from the superficial appearances proves, in this case to be a superficial argument.

3. If the embryo tells the story of man's development from the lower animals, as is claimed, why are there great gaps in the story? Prof. Conklin remarks ("Evolution and the Bible," a tract now being widely circulated):

"Development from a fertilized egg to birth goes through the same stages in man and the other mammals, even to the repeating of gill-slits, kidneys, heart and blood vessels like those of fishes and amphibians. Indeed *development* from the egg recapitulates some of the main stages of evolution—in it we see evolution repeated before our eyes."

Reader, did you notice what the professor says? "Some of the stages." Why not all?

4. By the theory of natural selection, which as said above, Prof. Osborne claims is the only theory so far well-founded, these "little human tails," and "gill-slits" would long ago have disappeared, since, according to evolution, they are wholly useless (See "Evolution Considered," Chap. 10).

5. Hall conclusively proved Haeckel's argument from his own plates wholly misleading and deceptive ("Problem of Human Life," p. 370.).

6. If the so-called gill-slits in the human embryo prove the origin of man from the fishes, what does the presence of these same gill-slits in the embryo of the fish prove? Does the fish recapitulate itself?

Whatever may be the explanation of so-called reversions, rudimentary organs and the facts of embryology, evolution does not explain them. Not only so, but these facts utterly overthrow the whole doctrine of evolution. Hall's theory of a vital and mental, incorporeal but substantial organism, comes far nearer explaining all these facts, and may offer the solution that scientists will one day be compelled to accept.

IV. *Classification.* By classification is meant the order in which animal life has appeared on the globe during the geologic ages. On this point Prof. Coulter, a distinguished botanist, remarks (*Christian Century,* December 8, 1921):

"The geologists had begun to uncover that wonderful succession of plants and animals from the earliest geological periods to the present time. They saw in the oldest periods forms unlike anything now existing; they saw gradual changes with each succeeding horizon; they saw a steady approach to forms like those of today, until by insensible gradations the present flora and fauna were ushered in."

We reply:

1. One of the best known facts of geology is that when a species appears it appears as perfect, or nearly as perfect, as it ever is in its existence in a state of nature, *i.e.,* unaided by man. Wichell, an evolutionist, in his "Geological studies," says, p. 317:

"The graduation in the organic succession is not complete, so far as known. Here we must first announce the fact, and then append a reflection. The missing 'links' or 'gaps' in the organic succession are facts of importance. Let us enumerate some of them: (1) Between *Eozoön,* the first known animal, and the Cambrian forms, next known. (2) Between Cambrian Invertebrates and Silurian Fishes. (3) Between Fishes and Amphibians. (4) Between Mammals and older Vertebrates. (5) Between Man and lower Mammalia. To these some persons add (6) Between Inorganic Matter and *Eozoön.* (7) Between Unintelligent organization and Intelligence.

"Our first knowledge of a type presents it under a somewhat complete development. Our contemplation of the succession of dominant types reveals a series of high wave crests, which give the impression of sharply distinct advents of organic types into existence. Hence the revelation of 'gaps' is, at first view, a glaring fact."

Of course the author tries to cover up this damaging evidence, for he is an evolutionist. We are not here concerned about his explanation. We are only concerned about the facts. His statement is diametrically opposed to that of Prof. Coulter.

We quote from Le Conte ("Elements of Geology," p. 314), one of the best known present-day apostles of evolution:

"Therefore we are compelled to admit that

there have been, in the history of the earth, periods of rapid change in physical geography, and periods of comparative quiet in this respect; that, corresponding with these, there have been also periods of rapid evolution of the organic kingdom, developing new forms, and periods in which forms are more stationary. The periods of rapid change are marked by unconformity, and are therefore unfortunately often lost." In a footnote he adds: "In spite of every allowance the suddenness of the appearance of the first fauna is extraordinary."

He quotes an explanation from Brooks, but the explanation does not now concern us. His statement flatly contradicts that of Prof. Coulter concerning "insensible gradations."

On this point a remarkable statement appears in the article written by Prof. Osborne above referred to. These are his words: "Nearer still is the Cro-Magnon man, who lived about 30,000 years ago, *our equal, if not our superior in intelligence*". The professor has been very honest here, but he has unwittingly taken the foundation from under the whole theory of evolution. 30,000 years ago there lived a man, a type of that age, at least as intelligent as ourselves. Does that look like evolution? Sufficient proof that species do not improve in a state of nature is found in the fact that the monera are as simple in structure now as ever before in their career. They are still one-celled animals, and reproduce by division. Also the fish, reptilian and mammalian families "appeared fully equipped at the outset in the plentitude of their power." Will Prof. Coulter maintain that the advance from the mollusca to the articulata is insensible? That the advance from the articulata to the vertebrata is insensible? That the advance from the creature next below man—the anthropoid ape—to man is insensible? If these changes are insensible, what is required to make a change sensible?

2. As the geologic record shows great gaps unfilled, Darwin's theory of natural selection breaks down. Hear what he says ("Origin of Species," p. 157):

> "Natural Selection acts only by taking advantage of slight successive variations; she can never take any great and sudden leap, but must advance by short and sure, though slow steps."

Now, geology tells us about "sudden leaps." What then becomes of Darwin's doctrine of Natural Selection, which Prof. Osborne says is the only demonstrated law of evolution so far. It occurs to us that this law is "demonstrated"—to be a complete fake.

Again, if man has descended from the lower animals, and natural selection "advances by short and sure, though slow steps," why do we not now find all the gradations between the lower animals and man? The fact is, *we have not found them,* and until we do find them, evolution can be, at best, only an hypothesis, not something demonstrated as conclusively as the Copernican theory of astronomy.

A man, whose name I do not recall, gives a fine illustration of this in his excellent little book, "A Doubter's Doubts about Science and Religion." He draws the illustration of a man coming from some other planet, unacquainted with our manner of birth and development. On inquiry he is told that we are born infants and gradually grow into maturity. As proof of this he asks to see all the stages of development. If these cannot be shown, if he sees great gaps unbridged, and no human being can be found to bridge it, he has a right to doubt his informer until the evidence is produced. As long as evolutionists fail to fill the yawning gaps, and juggle with facts, we must continue to doubt.

3. If evolution is still at work, as evolutiinists claim, why do we not see one species in process of development toward a higher, in a state of nature? Evolutionists cannot point to a single instance of such a process, yet they ask us to believe it. Quoting again from Mr. Bryan ("In His Image," pp. 91, 92):

> "There are myriads of living creatures about us, from insects too small to be seen with the naked eye to the largest mammals, and yet not one is in transition from one species to another; every one is perfect."

V. *Anatomical resemblances-morphology.* The evolutionary argument from anatomical resemblances is presented by Prof. Conklin on pages 14 and 15 of his tract. He says:

> "Everything which speaks for the evolution of plants and animals speaks plainly for the evolution of man. In the structure of the human body there is scarcely a bone, muscle, nerve or any other organ that does not have its counterpart in the higher primates and especially in the anthropoid apes."

We freely acknowledge these facts, but we do not see that it is necessary nor even logical to conclude that man developed from any of them, or that they belong to collateral branches of the same original stock. It is quite as logical, and we believe more so, to conclude that they have a common Creator. This appears reasonable when we remember that the paintings of one artist are likely to have certain common characteristics which differentiate them from another's paintings; or that the books written by one author will be similar in certain, perhaps, many points.

Destructive critics generally (I do not

known whether Prof. Conklin is a destructive critic or not. I suppose he is) proceed on this very principle (though they misapply it) when dealing with the higher criticism of the Bible. These organs are eminently fitted for their purpose and no matter how similar, they certainly do not constitute an argument against the idea that all these creatures were made by an all-wise Creator—and that separately.

But why give so much weight to the similarities, and completely ignore the differences? What of the vast differences in mind? And what shall we conclude from the fact that man has a moral and spiritual nature, which no other terrestrial being possesses *in the least degree?* We submit the proposition that if the resemblances argue a common origin, the differences, which are just as striking, and even more so than the similarities, argue a different origin, *i.e.,* separate creations.

VI. *The production of new species under domestication.* Strenuous attempts have been made to show that new species have been produced under domestication. While we do not believe they have (certainly nothing permanent,) we are willing to admit it for the sake of argument. Does this prove that they can be or are produced in a state of nature? We think not, professors Conklin, Coulter, Darwin, and others, to the contrary notwithstanding. There is not a scintilla of evidence to show that new species are produced in a state of nature, and it must be remembered that nearly all, if not all, present species (and those extinct, too), were produced without the aid of man. There is now no evidence that any species in a state of nature is making any progress toward any other existing species or toward an altogether new species. This is evident from the fact that evolutionists themselves have not produced it. Yet they entirely ignore this most significant fact and boldly claim that evolution is as firmly established as the Copernican theory of astronomy, or "It is the most firmly established truth in the natural universe," as Prof. Osborne puts it in his article.

Having shown that none of these lines of argument, which evolutionists rely upon so confidently to prove their theory, contains a single support to the hypothesis, let us look at some facts that tell conclusively against the theory.

1. Each type of life produces after its own kind. This law is announced in Genesis. It was announced with reference to both the animal and the vegetable kingdom—"The herb yielding seed after its kind and cattle after their kind, and it was so." This does not consider the element of time. It does not say it was to be so for a time and then cease. This law is good for one million years as well as one thousand. Further, this law is seen working right before our eyes continually. The offspring of dogs are dogs; of horses, horses; of human beings, human beings. There is no escape from this. Yet in the face of this well known fact, Delage, as quoted by Jordan and Kellogg, says ("Evolution and Animal Life," p. 166").

> "Everything is possible in heredity. One may always find examples of election, of blending (of mosaic), of combination, of resemblance direct, and of resemblances reversed. To give to these groupings the name of laws would be an abuse of language, since not one of these rules is exclusively true. In reality *there is no law of resemblance between a child and its parent.*"

How any one who cares for his reputation can afford to make such a statement is beyond our comprehension. In nature there are variations within the species, but no crossing over from species to species.

2. The unbridged chasm between lifeless matter and plant life.

3. The unbridged chasms between different species of plants.

4. The unbridged chasm between plants and animals.

5. The unbridged chasms between different species of animals.

6. The unbridged chasm between animals and man.

(1) The intellectual powers.
(2) The moral powers.
(3) The spiritual powers.

7. The absence of millions of stages of development.

Here are seven stubborn facts staring evolutionists in the face, which they steadfastly refuse as having a real part to play in this discussion. Yet they are among the most important facts of terrestrial life. Over against these facts of everyday experience the evolutionist places a few scattered bones found here and there, which are often of doubtful relationship, a misapplied geological record, some resemblances between man and the ape (forgetting all the differences), and a few other scattered facts, and asks the world to believe their theory—their guess. Yet they claim to be scientists! One hundred years ago some old woman dropped a worn out cooking kettle into a deep dry well. Today it is found by some "scientist," and declared to be evidence that man lived ten thousand years ago when that stratum of the earth was formed,

and that he had already reached a highly civilized state!

The Moral Effects of Evolution

Finally, what are the moral effects of evolution? This is a very important question, as the reader will see at once. Mr. Bryan and his critics are exactly opposed to each other on this point. Mr. Bryan expresses himself thus ("In His Image," p. 112):

"And how about morals? He (Darwin) is assured that the development of the moral sense can be explained on a brute basis without any act of, or aid from, God. (See pages 113, 114.) No mention of religion, the only basis for morality; not a suggestion of a sense of responsibility to God—nothing but cold, clammy materialism! Darwinism transforms the Bible into a story book and reduces Christ to man's level. It gives him an ape for an ancestor, on His mother's side at least, and, as many evolutionists believe, on His Father's side also.

"The instructor gives the student a new family tree millions of years long, with roots in the water (marine animals) and then sets him adrift, with infinite capacity for good or evil but with no light to guide him, no compass to direct him, and no chart of the sea of life!

"No wonder so large a percentage of the boys and girls who go from Sunday schools and churches to colleges (sometimes as high as seventy-five per cent.) never return to religious work. How can one feel God's presence in his daily life if Darwin's reasoning is sound? This restraining influence, more potent than any external force, is paralyzed when God is put so far away. How can one believe in prayer if, for millions of years, God has never touched a human life or laid His hand upon the destiny of the human race?"

Messrs. Fosdick and Shannon admit that the problem of morality exists in connection with the belief in evolution, but deny that a lower morality is the necessary result of a belief in evolution. Mr. Shannon says (*"Christian Century,* April 6, 1922, pp. 429, 430):

"With the dawn of Darwinism, man was compelled to make a new reckoning of the physical world and of human society. With this new clew to the processes of nature and mankind, the temptation to study not only the biological aspects of plants and animals but the purely physical side of man, was inevitable and irresistible. The world never before witnessed such an array of scientific plodders and diggers. But a man cannot give himself entirely over to digging without getting a stooped body. Nor can a company of scientists devote themselves exclusively to a consideration of the physical side of human life without developing minds with a decisive stoop. Mr. Darwin himself is an example of this law. His familiar and melancholy confession of the decay of his wonderful love of music and poetry is most saddening. Indeed, few generations have witnessed a deeper spiritual tragedy than that enacted by Darwin, Tyndall, Huxley and Spencer. By their monumental work on behalf of science and truth, they have made mankind their debtor forevermore. Yet they were themselves so blinded by the dust flying from the stones cut out of their enormous scientific quarry, that they failed to give their own souls that genuine and definite spiritual opportunity for development to which they were entitled—not because they were great naturalists, but because they were human beings. The tragedy was all the more poignant because it was unnecessary. . . . However, Mr. Bryan's conclusion that these men are atheists or skeptics because they accept the hypothesis (which, by the way, as Doctor Fosdick has shown, is not a guess, as the Commoner asserts) of evolution, is thoroughly unsound."

Who is right, Mr. Bryan or his critics? It will be observed that Mr. Shannon endeavors to save the situation for evolution by asserting that the tragedy in the case of the men cited was unnecessary. The tragedy did not take place as a logical result of believing in the doctrine of organic evolution, but as a result of giving their whole time to the study of science, and devoting little or no attention to the moral nature. Mr. Shannon is no doubt correct in part. The moral nature cannot be developed without attention, and will dwarf without it. But we are certain that the logical result of a belief that man came from the lower animal is a lowering of the moral nature. Mr. Shannon's reply that "Multitudes of Christians have thanked God for the philosophy of evolution. It has not only furnished them with an intellectual key opening many bewildering doors in the immense house named the universe it has vastly enlarged their conceptions of God, their appreciation of the world, and their vision of human destiny," does not successfully meet this charge.

He says further, "As Prof Osborne reminds us, Augustine was a true disciple of the philosophy of evolution. So were John Wesley, Lord Kelvin, Henry Ward Beecher, Henry Drummond, and a host of others." "Vastly enlarged their conceptions of God!" After being made familiar with the effect of evolution on Prof. Osborne's conception of God, is the reader prepared to believe this statement of Mr. Shannon's?

Suppose all the great men named above were evolutionists (they were not, though the statement leaves the impression they were), does it prove that evolution is not demoralizing? Not at all. Some men live far above their own creeds. Some men believe in the doctrine of hereditary total depravity, but their lives are far better than their offensive creed. So some men believe they came from worms, fishes, and apes (from "brother chimpanzee," as Mr. Shannon admitted. I don't admit him to my family circle), and be far better than their creed. This does not prove at all that the doctrine does not naturally tend to moral ruin, and we propose to prove that it does.

1. The difference between the men named by Mr. Shannon (those who were really evolutionists, such as Drummond, Darwin, Huxley, Tyndall, Spencer, Haeckel, and other lesser lights, is that these men carried their doctrine to its logical conclusion and applied it to life, and it unavoidably sucked away all the spirituality they ever had. Darwin declared himself an agnostic on the great questions of God and immortality. Tyndall denied miracles, Spencer's philosophy is atheistic, Huxley was a rationalist, and Haeckel was an avowed atheist. That was what evolution did for these men. What will it do for the race, if accepted?

2. Leuba's investigation is quite conclusive on the demoralizing tendencies of the doctrine of evolution. We have only room to quote what Mr. Bryan says ("In His Image," p. 117):

"He (Leuba) takes a book containing the names of fifty-five hundred scientists—the names of practically all the American scientists of prominence, he affirms—and sends them questions. Upon the answers received he asserts that *more than one-half* of the prominent scientists of the United States, those teaching Biology, Psychology, Geology and History, especially, have discarded belief in a personal God and in personal immortality."

Can any one doubt that the doctrine that man came from the lower animals has had much to do in bringing about this truly ominous situation? Further, this investigation showed that of the students in nine representative colleges, "fifteen per cent. of the freshmen have discarded the Christian religion, thirty per cent. of the juniors, and that forty-five per cent. of the men *graduates* have abandoned the cardinal principles of the Christian faith." Do not these facts tell a story? These conditions are sure to end in a terrible harvest.

3. Mr. Bryan cites a number of actual instances of the demoralizing tendencies of a belief in evolution ("In His Image," pp. 115-121). These cannot be denied.

4. Dr. Luther T. Townsend, in his little book, "The Collapse of Evolution," (Frank J. Boyer, Publisher, Reading, Pa., 20c) quotes the *Paris L'Universe,* as saying in connection with the Peace Conference in Paris, in 1909:

"The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in the past years has been inspired by faith in the divine nature and in the divine origin of man; men were then looked upon as children of one Father and war, therefore, was fratricide. But now that men are looked upon as children of apes, what matters it whether they are slaughtered or not!"

5. The strongest practical argument against evolution is Germany—once proud, haughty, mighty, dreaming of world empire, now cast down, humbled, weak, a prey to poverty, eating the dust. She followed the dictates of evolution, and God took her scepter from her. But in the process (will their spirits return to haunt us?) what millions spilled their precious blood! Eight hundred times ten thousand bodies (Think of it!) lie rotting in their graves today because of the Teutonic monster. But what made the Teutonic monster? Evolution played no small part. Darwin Nietzsche, William II—what a terrible tale those three words tell! May God save the world from the fearful and damning blight of this unscientific, unphilosophical, and unchristian doctrine.

Evolution stands condemned at the bar—the bar of true science, the bar of true philosophy, the bar of human history, the bar of geological facts, the bar of God's revelation, the bar of mercy. Truth is at once the accuser and the judge. The judge says to the accused, You have been tried and found guilty. You are a criminal, an outlaw. I am the court of final apeal. In the presence of all mankind and the Maker of heaven and earth, I condemn you.

(1) In the name of science. The facts are against you.

(2) In the name of philosophy. Reason is against you.

(3) In the name of history. You have wrought much evil.

(4) In the name of the Bible. You are at war with it.

(5) In the name of the church. You are weakening and hindering it.

(6) In the name of a great army of students. You are destroying their faith in a living personal God and stranding them in the sea at the very beginning of their voyage.

(7) In the name of thousands of parents whose hearts you have broken, and whose fondest hopes for their sons and daughters you have blasted forever.

(8) In the name of the brave boys who fell in the great war, whose blood you spilled without mercy and whose lives you took without pay.

(9)I In the name of homes which you have broken, of orphans whom you have made destitute, of fathers whom you have cast into early graves, of mothers whose bitter tears you have caused to flow.

(10) In the name of the coming generation, whose godly faith, highest hopes and most noble aspirations, you stand ready to destroy. I condemn.

The Revelation of John Interpreted for Modern Readers

By Lawrence Keister, D.D., Scottdale, Pa.

The Reign of Righteousness and the Last Judgment.

THE reign of righteousness as set forth in Revelation is not primarily a period of time following the moral conflict and the subjugation of evil, but the state of moral victors whenever and wherever they may be found. Individuals who overcome evil accept the divine standard and enjoy life as divinely constituted. They live and reign because Christ lives and reigns. They are associated with him because they love righteousness and hate iniquity and they even have some share in the exercise of his authority. They are living examples of salvation completely vindicating God's wisdom as seen in redemption and God's justice as seen in the last judgment.

The world-power has been shown as a wide reaching system with baleful effects on character and on men as grouped in industry and commerce, State and Church, because in spirit and aim it is subordinate to Satan. The nature of this power was fully revealed before it was finally destroyed and is found no more. Thus the moral conflict proceeds in the course of history and men are compelled to defend evil or to oppose it, to obey God or to reject his authority. Neutrality in morals and religion become utterly impossible. As a judge during the great war declared from the bench, "War is a dividing line. When war comes no man can serve two masters." In the nature of the case the moral conflict issues in a clear-cut victory for the right. The evil power changes its leaders but not its nature, spirit, or purpose, and it is at the zenith of its power when discomfitted. It is shown as it really is before the judgment of the saints and apostles and prophets is declared to be the judgment of God.—Matt. 19:28; I Cor. 6:2.

This divine decision calls forth "as it were a great voice of a great multitude in heaven saying: Hallelujah; Salvation and glory, and power, belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand."

A second time they say, Hallelujah, for the destruction of evil is a function of moral government and hence praise is spontaneous. The elders and the living creatures join in this act of worship saying, "Amen; Hallelujah."

A voice from the throne calls upon all the servants of God to worship him. Their response comes in a volume like mighty thunders. "Hallelujah: for the Lord our God, the Almighty reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready." Dr. Beckwith points out that "in Chapter 12:1-5, 17 and 19:7 the people of God are represented respectively as the mother of the Messiah, his brethren, and his bride."

Because John is interested individually, and the Church on earth also, he is told to write, "Blessed are they that are bidden to the marriage supper of the Lamb." It is true and should be known that the final union of Christ with his people in personal fellowship is the beginning of their supreme happiness. John saw a door opened in heaven (4:1) at the beginning of his world-visions; the temple opened (11:19) after the two witnesses were called to heaven; and heaven opened (19:11) after the destruction of Babylon. He is approaching the climax of his theme when God's faithful people are freed from the restraints of evil and brought into the full enjoyment of the everlasting Kingdom.

One who is called Faithful and True appears on a white horse. He judges in righteousness and makes war, if need be, to enforce his decisions. His eyes are a flame of fire, indicating power to perceive, and his many diadems signify wide extended, if not universal authority. His name is written and yet it is known only to himself. Men have not comprehended him and perhaps angels have not. His garment is sprinkled with blood reminding us of the mighty victor described in Isa. 63: 1-4. His name, "The Word of God," is the name by which men are taught to know him. The armies of heaven follow him but in no case do they fight his battles. "Out of his mouth proceeds a sword with which to smite the nations."

According to Dr. Fraser "the only sword wielded by the King of kings is the sword of his mouth, and no weapons are seen in the armies from heaven that follow him. His sharp mouth-sword, or word, suffices to slay the opposing Kings and armies—*i. e.*, to subdue or extinguish national opposition to Christ. But that mouth-sword had no effect on the beast and the false prophet; it is not even applied to them. They are cast alive into a pool which burns with fire and brimstone."

Faithful and True has on his garment and on his thigh a name written, King of kings and Lord of lords, to be read and known of all men. An angel standing in the sun, the center of this present order, calls to the birds that fly in mid-heaven, carnivorous birds, to come to the great supper to be furnished by God. They are to devour the representatives of earthly power. The beast now appears as the leader of his armies and he and the false prophet who wrought the signs in his sight were taken and cast into the lake of fire. This is their end while "the rest were killed with the sword of him that sat upon the horse."

The power of evil is finally overcome by Christ himself, not by his angels, not by his Church, though saints and angels are associated with him in conflict and victory. They offered their testimony and rendered their service but Christ alone is able to eradicate evil from the heart or selfishness from society. He accomplishes this superhuman task and he achieves it not by natural but by supernatural means. His word is the instrument of his power. As in creation, so also in redemption, and in judgment, his word produces the effects he seeks. The prophet of old explains the divine method and agency in the course of history, as well as in the life of the individual, "not by might, nor power, but by my Spirit, saith Jehovah of hosts."

An angel who comes down out of heaven lays hold of Satan and binds him for a thousand years. In support of the view that this angel is not Christ the *Pulpit Commentary* refers us to Chap. 12:7-19 and also states on Chap. 8:3 that "in no passage of the book is our Lord represented under the form of an angel." "Though sin will not be wholly expunged from the earth during that period, the active power of the tempter will be restrained, and the saints will be free from his wiles as well as his fiery darts." Evil is restrained and righteousness is given unhindered opportunity.

There are thrones of judgment for the establishment of righteousness among men. The souls of them that had been beheaded for the testimony of Jesus live and reign with Christ during this prophetic period. We may find it easy to accept Dr. Milligan's interpretation of this passage:

"The reign of the thousand years is the portion of every believer who in any age of the Church shares the life of his risen and exalted Lord."

And in like manner we may adopt the exposition of Dr. Hitchcock: "Perhaps the meaning of it is, that before the millenium is ushered in the spirit of the martyrs must be reproduced throughout the ranks of the redeemed. The martyrs may thus be said to issue from their graves in advance of the general resurrection to sit regnant with Christ. But whatever may be done with this passage it will not answer for us to disregard the many other passages which speak of only one resurrection at the end of the world."

From Dr. Milligan we have the following: "There is nothing in Scripture to lead to the conclusion that there will be two bodily resurrections." "The first death (20:14) is the actual death of the body, which is the natural result of that spiritually dead state into which since the Fall, man is born, and which is, therefore, as it were, his moral state. In a similar manner, the first resurrection is the risen spiritual life of conversion; while the second resurrection is the resurrection of all men, and the bestowment of eternal life upon the just." "The thousand years express no period of time. They embody an idea, the idea of completeness whether applied to the subjugation of Satan or to the triumph of the saints. Satan is completely bound. The saints are introduced into a state of perfect victory."

May it not be true that Christ will be manifested in some special manner during some future period in history and that his victorious servants will be manifested with him? Christians whose characters have been perfected and even publicly approved may be free to re-enter the realm of human life. While Satan is bound society as a whole may be predominantly Christian and so offer opportunity for God's great leaders. The rest of the dead have but a limited life while the martyrs enjoy what John calls the first resurrection. In support of this view we turn to Luke 2:34. The rising there spoken of is anastasis, *i. e.,* resurrection over against falling, and hence the rising signifies something spiritual.

In John 11:25-6 we are taught that identification with the spirit of Christ constitutes the resurrection. These martyrs of whom we speak, are called blessed, and holy, and hence the second death has no power over them. Evil has been so completely eliminated from their natures, and the fact so publicly attested, they are free to act in the service of God as do the angels.

"It is clear," according to Dr. Fraser, "that Christ will come to quell his adversaries, reward his servants, and bring in millenial peace; but it is not clear whether or not that appearing will be visible to the world at large. Enough that it will be quite appreciable by his saints." Dr. Moses Stuart also takes the spiritual view. "As to the notion of a descent to the earth by Christ and the martyrs and their visible reign here, there is not a word in the text or even an implication. What a conception it would be, to mingle celestial and terrestrial beings in one common mass! If it be said that the earth is to be changed entirely, at the beginning of the millenium, and to be fitted by this change for the abode of such glorious beings raised from the dead, where then are Gog and

Magog to live during this period—and other men—are they still mortal beings? Besides all this, John has not yet said a word respecting the renovation of the earth. It is only at or after the period of the general judgment that this renovation takes place." (Rev. 21:1).

Are we at a loss to know why Satan is loosed out of his prison and permitted to take up his old task of deception and leadership? The reason is not far to seek. We must remember that, as free, men have opportunity to do evil as well as good and that only when evil has been fully manifested is it finally judged. Satan gathers his followers for war and takes the initiative. He is aggressive. He surrounds the camp of the saints. His purpose is to make a complete end of them. But fire from heaven devours his followers and the devil himself is cast into the lake of fire with the beast and the false prophet, the representatives of unjust systems, commercial, industrial, governmental and of false teachings in science and philosophy and religion. Thus evil is finally overcome and disobedient spirits are made to suffer in the fires of future punishment having pressed their way to this unhappy state in spite of every agency enlisted for their recovery.

"The overthrow of Satan," says Dr. Milligan, "and not the reign of a thousand years, is the main theme of the first ten verses of the Chapter."

In the language of Dr. Henry B. Smith, "Nations and men have acted freely, and their very caprice and wilfulness have been worked, by an overmastering wisdom, into that web whose woof no hand of man held, and whose web and woof together have made up one grand advancing history. The scroll of time has been slowly unrolled; each nation, each man has written upon it, as he thought he would, his own brief record, and then it was rolled up, and others came and wrote; and when it was all unrolled and read, we find thereon one epic, the connected history of God and man."

And now John sees a great white throne and him who sat upon it, from whose face the earth and the heaven fled away. They are no longer needed for all history is written and the moral conflict is ended. Men have had the opportunity to form characters which reflect their own supreme choice in life. They only await judgment. The dead appear before the throne and are "judged every man according to their works." They are judged with the record of their past before them, being "written in the books." There is no haste, no delay, no appeal. The decision is final and universally accepted. What a weight of approval or disapproval! Death and Hades have served their purpose and are cast into the lake of fire which is the second death, final separation from God. Even God has no further use for them. The book of life is opened and men are tested by its contents. If any is not found written in the book of life he is cast into the lake of fire, the final abode of rebellious spirits, a place "without chapel or chaplain."

To please God and enter heaven men must be positively good. The Apocalypse teaches us that God requires moral choice on the part of men. Ignorance and indifference are not permitted and a half-way faith cannot continue. "Religion is life, and heaven is life, and hell is existence without life" from which it must appear "that Christ is as necessary to the heavenliness of heaven as he is to the holiness of the earth."

However spectacular John's description of the reign of righteousness and the last judgment both are essentially spiritual. Evil is restrained by the use of spiritual means and it is finally overthrown by spiritual agents who act on the principle that righteousness is an essential element of supreme power.

A New Heaven and a New Earth

By the complete overthrow and final elimination of evil the stage is cleared for the last act in the divine drama, an act designed to reveal to men the legitimate outcome of faith in Christ. All things are made new to correspond with the character and life of the redeemed. Christian life is to have opportunity to develop under conditions suited to its nature. Nothing is permitted to interfere with this revelation of holy life, a revelation that is neither disappointing in kind nor degree.

The vision of the new heaven and the new earth corresponds in its imagery and magnitude with the visions in which Christ is represented in the midst of his Church, the moral conflict is depicted, and the cause of righteousness is finally vindicated. The reward of Christian faith is spiritual and not material and temporal, though the present life involves both; it is attuned to a higher sphere with a corresponding development; it is measured by the capacity of men to receive and the purpose of God to bestow.

If the description of the new heaven and the new earth appears brief (21-22:5) in comparison with other subjects already set forth it is still sufficient to characterize human life as divinely restored and permitted to unfold under ideal conditions. The good, unmixed with evil is not empty and inane as some might suppose, but filled with the energy and meaning of life. Such is John's final vision, such

his appeal to Christians of his own and every age, who endure amid trial and temptation and in presence of forces arrayed against them.

Our present subject is confined to thirty-two verses (21-22:5) and the Revelation, as such, ends with the words, "they shall reign forever and ever." It is a consummation devoutly to be desired and certainly to be realized.

"The coming of the Lord is not the last thing which we know," says Dr. Bernard. "After that event has closed the present age, after the victory has been won and the judgment has dealt with things that are past, the final results appear and the true life of man begins The doctrine of the book is ultimately and preeminently one of restoration."

"The new heaven and earth," as Dr. Milligan explains, "may be the old heavens and earth having a new aspect, a new character, adapted to a new end," and according to Dr. Maclaren, no more sea means "no more mystery and terror, no more tossing and tumult of changing circumstances, no more unrest and disquiet of a sinful heart." The new order of life is instituted by him who sits upon the throne and who describes himself as "the Alpha and the Omega, the beginning and the end," a formula expressive of his eternity and essential Deity. This new order is called the holy city, the new Jerusalem, which comes down out of heaven from God. It is a state of being and a form of social life suited to men who are morally renewed and spiritually prepared for it. Individual worth and social recognition qualify men for the presence of God, and the appreciation of God, which is the worship of God. "The new Jerusalem is not the final home of the redeemed, but the redeemed themselves," says Dr. Milligan, just as the city of God in the forty-sixth Psalm refers to the society of the good and not to a city of earthly type and location.

An extended quotation from Dr. Fraser admirably answers our requirements at this point. He says:

"There is to be a perfect humanity, not only perfect individually, but perfect in society. There is to be a city of God. 'The Holy City!'—there is the realization of the true tendencies of man. 'New Jerusalem'!—there is the fulfillment of the ancient promises of God. The Bible is one long account of the preparation of the city of God. Take from the Bible the final vision of the heavenly Jerusalem and what will have been lost? Not merely a single passage, a sublime description, an important revelation; but a conclusion by which all that went before is interpreted and justified. We should have an unfinished plan, in which human capacities have not found their full realization, or divine preparations their adequate result. The city described has within it the glory of God; a brightness as of jasper, or rather what we call the diamond, clear as crystal. In Hebrew symbolism, all consideration of symmetrical form (21:16) is subordinated to that of religious significance. And it is absurd to materialize the holy Jerusalem as it is to literalize the cherubic figures (5:14). The city is of pure gold, a symbol of entire sacredness (as being ideally perfect). In scripture silver is the metal of commerce; gold of royal dignity and sacred value."

Another principle for the interpretation of the symbols of scripture is rightly to understand and rightly to harmonize such as are apparently contradictory. Bishop Huntington renders signal assistance at this point. He reminds us that the word of God

"represents heaven under images which, in their natural sense, are quite incompatible with each other. It is a city of gems and gold, it is an open country with trees and running water; it is a world with no more sea, and it is a sea of glass; it is a house, and it is an innumerable multitude on a mountain top before the throne. These are the helps applied to our feeble spiritual sense through the imagination. But underneath the uncertainties of imagination there is a fixed and solid substance of revealed truth. To this truth every separate image points, exhibiting some one or another of its attractive faces. The truth itself is, that of that society of redeemed souls, glad in their infinite joy, Jesus Christ is the center and the light and the life."

The redeemed are thus related to each other in harmonious fellowship and they are also related to God in life and service even in association, a relation that is set forth in several ways. The tabernacle of God is with men because men are prepared to enter it reverently and worship acceptably. God Himself shall be with them for they are prepared to be with Him. He makes promise to them and His promise suits their present existence as heavenly citizens. "I will give to him that is athirst of the water of life freely," and thus the life of the redeemed one is to be measured only by his capacity to receive or as his faith claims his promised inheritance.

"He that overcometh shall inherit these things; and I will be his God and he shall be my son." What a wonderful promise for God to make and man to receive! Surely men could receive nothing better from God nor can we conceive of anything better that God could provide or bestow. This is what the victorious believer inherits and this is what the fearful and unbelieving forfeit.

A particular angel, one of those who had the seven bowls and who were laden with the seven last plagues, now rendered John a special service by giving him, so to speak, a birds-eye-

view of the holy city. He invited John to accompany him and with John's consent carried him away in the Spirit and showed him the holy city with its wonderful walls, signifying security; its twelve gates, twelve foundations and equal measurements, indicative of spiritual perfection; its light, and glory, suited to all its inhabitants; its rivers proceeding from the throne of God as the source of all worthy life and the center of all true authority. Of course, as Dr. Hayden asserts:

"We do not expect to find the new Jerusalem a city whose walls are four hundred and fifty leagues in length, breadth and height, nor are we looking for a city of gold, but we do not empty this imagery of its content; we seize it as embodying an unspeakable fact which language, under the breath of the Divine Spirit, labors to express."

According to Dr. Beckwith "the city as it presents itself to John's vision cannot be conformed to any imaginable reality. It is a divine creation. Symbols and marvelous imagery are used to represent its vastness, symmetry and perfection."

We therefore interpret John's description as revealing the conditions under which the servants of God shall see his face and bear his name on their foreheads.

In apparent surprise John exclaims, "And I saw no temple therein." He looked for one but there was none to be found. "Externalism in divine worship is superceded" when the pure in heart see God, and when God Himself meets this specific need, for worship is neither localized nor limited in any other way. "As priests in the immediate presence of God," says Dr. Beckwith, "they will see His face and bear the mark that shows they are wholly His."

John misses another condition of earthly life. "And there shall be night no more," since it is not required under the new order. Life is not periodically exhausted and renewed. There is no use for the sun, the solid center of the present system, the fruitful source of light and heat and energy. The negative statement is followed by the positive, "for the Lord God shall give them light: and they shall reign forever and ever." This last declaration may seem to be contradicted or at least modified by the statement, "his servants shall serve him." Both statements are required to describe the life of the redeemed in heaven for in heaven, as on earth, they reign who serve, and they serve who reign.

"The most striking feature in this vision of the bliss of the saints is its spirituality," says Dr. Beckwith, for only a spiritual reward could satisfy the spirits of just men made perfect. The appeal of this part of Revelation, as indeed of the book as a whole, is to Christian people who understand its real meaning and who wait patiently for its fulfillment.

The Coming Christ

The visions of the Seer are ended. He has surveyed the Kingdom of God, visible and invisible. He has made his written record and offered it to living men for their comfort and guidance amid suffering, and trial, and reproach, and to reassure believers in Christ to the end that their faith should not fail. All this is completed but it must all be connected with the life of men on earth. This connection, which must be real, intimate, personal, is made in the last sixteen verses of the book, where plain statement takes the place of symbolic language. Thrice our Lord uses the same promise couched in the same words: "I come quickly," thus indicating his coming as the central thought of this closing section and the supreme object of desire on the part of Christian people. His coming is emphasized because of its present interest to men, the present tense being used not simply for vivid expression, but because Christ is always coming in the life of the believer and the Church.

The prophecy of this book is amply attested. It is attested by God who inspired the prophets of old, and by John who heard and saw these things. It is an integral part of God's revelation to men, and its value is practical, rather than doctrinal. It is not to be sealed for it is given to men for their guidance in the serious business of life. Every agent in the Kingdom of God, the Spirit and the Church, and even one who has heard the divine invitation, joins in the appeal to men to claim their privilege under the gracious provisions of the Gospel of Christ, who speaks as one who is ever present and who promises to come in a sense men have never known.

It was the angel who had shown him the celestial city that now assures John that, "These words are faithful and true:" and the Lord, the God of the spirits of the prophets, sent His angel to show unto His servants the things that must shortly come to pass. His authority is derived, his work a mission, his task coordinated. He shows the way but gets in no one's way. Is it not our Lord who is speaking, "And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book"? There can be no doubt in the second (v 12) and in the third instance (v 20). He is near and he speaks without interrupting the angel, without discourtesy to anyone, but rather as a mark of honor and acceptance.

As we would naturally expect, John offered his own personal testimony as having heard and seen these things. They were God-given and he was impressed with their reality. Only the angel who had shown him these things remains and when his attention is drawn from the visions to the angel he esteems him worthy of worship, but his celestial attendant refused to accept what was not his due. Instead of misleading one whose knowledge is limited he reveals himself in the language of our present life, "I am a fellow-servant with thee, and with thy brethren the prophets, and with them that keep the words of this book: worship God." Worship, but worship God who alone is the proper object of the highest exercise of the spirit. God is above us, above man, above angel. My dignity is like yours, I am a fellow-servant with thee, and with the prophets and with all who obey the revealed word of God. Egotism and impiety have no place in the life of heavenly beings and without the aid of either I have profoundly interested and impressed you. Offer your testimony to living men, be a fellow-servant, a servant among a long line of servants, be a worshipper of God even as I am with wider knowledge and wider sweep of action.

John is directed not to seal up the words of the prophecy of the book he has written for the time is at hand. Fulfillment is next in order and men should therefore know the meaning of these revelations and obey their earnest appeals and serious injunctions. The moral conflict issues in the final separation of men on the basis of character. It leads to a regrouping of moral beings. "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still." Such is the solemn summing up of life given in advance by the inspired writer.

Character has its confirmation whether it be good or evil. Moral choices become permanent and character is fixed as with a mordant. After promise and persuasion and appeal have had their effect God accepts every man at his own valuation of himself. His judgment is not imposed but rather superimposed, not arbitrary or violent, but visibly true to fact; not forced and far-fetched, but right in principle and easily commands the approval of all rational beings.

As John nears the close of the book our Lord appears to testify in His own behalf. His presence and His words are alike reassuring. The description of Him which was given in the first chapter is a full-length portrait. Christian people should know the ascended Christ as well as the Christ of the manger and the Cross. They should know Him as He was on earth, as He is in heaven and even as He will be in later manifestation of Himself at His coming.

And so He appears once more; He appears as He was and is and ever will be, He appears in His humanity and in His deity. His description of Himself is brief but significant. "I, Jesus, have sent mine angel to testify unto you these things for the churches. I am the root and offspring of David, the bright, the morning star," the source of life in God's spiritual Kingdom, the fulfillment of the promise that links God to man, the ground of hope for the future and of happiness as the perpetual inheritance of the saints.

The invitation of the Spirit in conjunction with the Church and the request of the hearer who is also authorized to say, "Come," might appear sufficiently urgent and far-reaching, but they are supplemented by extending this privilege of coming to Christ with all this means to anyone who is athirst and even anyone who will. The invitation is to individuals, for men are saved as individuals and not as nations. Religion is essentially a personal matter. As Dr. Maclaren tells us, the mysterious robe which is spoken of in 22:14, and which answers closely to what we mean by character is made by the wearer.

In John's prophetic view of history no nation is assigned a superior place. The Hebrew people who figured so largely in the Old Testament scarcely appear in this last prophetic deliverance for the simple reason that spiritual values gather up in themselves all that is useful in the earlier dispensation. Heaven and earth shall pass away, as we have seen in our study, but with this fact before Him Jesus says, "My words shall not pass away." His words always remain and are always required because they are spirit and they are life."

The place and the value of our Lord as ascended and yet personally related to the visible Church is well set forth by Dr. Stuart Robinson in the following suggestive summary:

"In full view of the scheme completed by the offering of the sacrifice once for all, of the outpouring of his Spirit, of the complete opening of the new and last era of redemption, of the dispensation of the Spirit, of the historic faith, now substituting facts *actual* for the types and symbols of prophecy, and of the Church of one nation, under the old covenant with Abraham, become the

Church of all nations under the new covenant, he utters this last gospel as the climax of all the gospels which God had revealed through the prophets, through the Incarnate Son, and through the apostles This, then, is the gospel according to Jesus ascended. It is the peculiar type of that gospel which without symbol or altar or limit of nation, is to be preached till his second coming."

After the passing of nineteen hundred years since Jesus declared, I come quickly, men may wonder and inquire as to His meaning. But Jesus has been coming during all those years and the words of this book have been in process of fulfillment. Hence John warns every man not to violate the integrity of his prophecy because God will punish every transgression. The object of his prophecy may be misunderstood and his manner of delivery may give offense; his symbolic language may be interpreted differently; men may take away at one place and add to another in the interest of their own thoughts and theories but they must know that God will not be trifled with in this way. John's book is a part of God's written word. It is sane and serious and must be received by men with the supreme desire to know the mind of Christ as expressed in Scripture and interpreted by the Holy Spirit.

Christ's coming awaits its final fulfillment but His promise, like His presence, is a living factor in the thought and life of His people. He is coming for He must come. Nothing else and nothing less can complete a gospel of salvation from sin and of renewal in righteousness. His last words "Yea; I come quickly," call forth John's ready response, "Amen; come Lord Jesus." It is the response of every devout heart in some sacred hour of spiritual illumination.

The coming of Christ is imminent according to the view of the spiritual minded man who thinks less and less in terms of historic events, and more in terms of spiritual realities. It cannot be calculated by days and years and fitted into its place as the finale of history, but it can be known as the fixed purpose of Christ, and the earnest desire of his people.

Conclusion

Our Study of the book of Revelation has yielded results worthy of our effort if it has enabled us to know Christ better and to think "magnificiently" of Him. He who says, "I come quickly" is the same One of whom John wrote in his gospel, "In the beginning was the word." We see Him at the end as well as at the beginning; He encompasses all history, all life; and in Him all things consist. His greatness is a historic fact as well as a religious truth, a historic fact supremely significant to the believer, a religious truth luminous with the presence of God.

The ascended Christ walks in the midst of the Churches, sanctions the work of the Spirit, exercises his influence in the affairs of the nations. "He sitteth as King forever" ruling and overruling in the whole course of history. He came to earth with salvation in his heart and ascended to heaven with "the government upon his shoulder."

Heaven is nearer than we supposed and angels all unseen offer aid. Forces that are not human are active in human life, evil agents as well as the angels of God. Through the Spirit Christ is active in human life, individual, social, national and even international or world-life and having opened all our present life to the influence of heaven He has also opened heaven to all men who respond to His divine appeal.

Men should not be deluded by evil in any of its manifold forms. They have one duty: to obey God, to worship Him; and this one duty prepares them for all others. When they accept the authority of Christ, when they reign with Him in fellowship and in righteousness their duty becomes their privilege.

Men who covet authority and seek to govern others invariably fall short of the Kingdom of God. They fall into egotism which, according to a recent writer "is subjectivity in thought and wilfulness in morals." Here is the pivotal point in the moral conflict, the place where men are tempted to ally themselves with the wicked world-power.

But obedience to God as the other choice opens into his Kingdom. When men pray, "Thy will be done on earth as it is in heaven," when they adopt the law of heaven as the law of their present life, they are not only looking to heaven as their final abode but also accepting it as essential to their present well-being.

The historic events described in Revelation are not always consecutive but often contemporaneous. They are not intended as history but as illustrations of the method by which good and evil in human life are fully revealed and finally separated. God works on the same platform where men live and act and yet He allows them perfect freedom to do as they will. He respects their moral freedom while He is teaching them to respect His divine sovereignty.

The Christ of Revelation is the Christ of the Gospels but in the former the ascended Christ

is unveiled as "the Ruler of the Kings of the earth," "the Alpha and Omega,' the final authority for the individual, the nation and the race. His Kingdom of truth and righteousness, of light and love, overcomes evil men, world-powers and even Satan himself without resorting to deception and physical force and thus sinking to their level of life.

The question of authority and power and dominion is settled once for all in the book of Revelation. The lesson given to an ambitious and arrogant ruler, "the heavens do rule" is here repeated for the benefit of all mankind. The rule of men proves to be the rule of Satan. The Kingdom of Christ is the Kingdom of God and while His Kingdom is not of this world, as He Himself declared, it is operative here and now, and its supremacy will finally be confirmed by judgment, leading to punishment for all who reject it, and reward for all who accept it.

The question of dominion is perpetually raised among men but the answer to it runs through the book of Revelation. The complete and final answer appears when the authority of God becomes supreme in fact, as it always is in principle.

And so we see that the book of Revelation which John received and wrote for us, has its lesson for the servants of God in every age. It unveils the ascended Christ, depicts the moral conflict, sets forth the far-reaching results of evil choice and proclaims the glorious consummation of Christian faith.

The following impressive quotation is from the pen of Frederick D. Maurice in his Lectures on the Apocalypse:

"The soul has said, I do not know what all these emblems, in which angels and devils and beasts with heads and horns are introduced, may exactly signify, but I do see that all brute-power will be overcome by holy love; I do see that all vain cunning will be proved to be vain by holy wisdom; I do see that the Lord of the great heavens will, governing here as well as on high, and managing his transactions according to great preparations made in the invisible scene, bear down with helpful powers upon earth, and make the changes below correspond to the changes above."

And so the soul can grasp the truth of the German proverb: *Die Geisterwelt ist nicht verschlossen*—the spirit world is not uncommunicative.

The last book of the Bible resembles the first in one respect at least. As Genesis does not set forth the actual history of the world's beginning but reveals the spiritual laws which gave method to creation so Revelation does not offer a program of events leading up to the end of the world but presents the principles that must inevitably determine the end.

If, as Frederick Palmer has said, "the Apocalypse was the ancient form of what we now call the philosophy of history," and if John in Revelation united Judaism and Christianity in so far as this union is possible, the moral and spiritual receive the chief emphasis. John has the divine view-point, which is necessary to us also if we would understand what he has written. Dr. Westcott tells us that

"the study of the Synoptists, the Apocalypse and the Gospel of John in succession, enables us to see under what conditions the full majesty of Christ was perceived and declared, not all at once, but step by step, and by the help of the old prophetic teaching."

Prophecy is founded on the idea of a divine government of the world and interprets history from this view-point, which accounts for the fact that "prophetic movement is not in straight lines from one date to another, but in mighty cycles more or less coincident."

Only when we take the prophetic position, only as we are in the Spirit, only as we are content to know what God proposes to reveal, can we enter into the apocalyptic visions that were brought before the mind of John on the lonely isle of Patmos, where by the stern edict of the Roman government John was confined on account of his faith, but where by divine decree he was accorded the freedom of the city of God.

"The claims of finality or assured results for Higher Criticism are palpably untrue. German critics are themselves maintaining the historic truth of those narratives of the patriarchs which the older critics and their younger British echoes denounced as mythical; and a distinguished school of French and Swiss historians are reasserting the substantial Mosaic authorship of Genesis and the traditional books of Moses. It must be a matter of profound satisfaction to Christian men and women when a leading German critic like Dr. Konig, and great historical and archeological authorities like Neville and Juplian, give an independent support to the ancient traditions."—*Dean Wace.*

* * *

If I had a thousand dollars to give away, I would give it to a Christian college in America, where in building Christian character and in training young men and women for service, you are raising the seed corn of the earth.—*Adoniram Judson.*

The Pre-Eminent Christ

By J. F. Lawson, D.D., Little Rock, Arkansas

(Isaiah 9:6.)

THIS is a wonderful age, an age that has been characterized by Dr. Van Dyke as "An Age of Doubt," of unbelief, disbelief and general skepticism. Now while this may be a true and just characterization of the age in which we live, it is nevertheless and none the less an age of the most intense hunger and thirst for truth.

In fact, according to the spirit of the age, all forms of knowledge and belief among men are divided into just two classes: first, those that can endure the investigation and scrutiny of science, and second, those that cannot endure scientific and historic investigation and scrutiny. The former of these men accept, the latter they reject.

If, therefore, the gospel of our salvation is to meet the needs of such an age, you can readily understand that it must be the gospel of a fact; a gospel that is based on a fact, an indisputable fact! Now, I submit that if there is one fact that has been established and brought more clearly than ever before by this age of investigation for truth, it is "the fact of Christ," a Christ who was a real person, an historic character. And in this age when skeptical and unfriendly hands have been feeling and fingering about the very foundation truths of our religion, we who reside in the superstructure "who abide in the faith," have been made to rejoice and leap for joy that our religion is based, not upon a system of dogmas, or an over-refined, super-refined theory of God and the human soul that in some strange, mysterious way sprang up in the land of the Orient nineteen hundred years ago and has since spread itself over the earth; but we rejoice in a religion that is based and builded on a fact. We today rejoice in the gospel of a person who was bone of our bone and flesh of our flesh. "For unto us a child is born, unto us a Son is given; and His name shall be called Wonderful," and it's to some of the wonderful things about this Christ that I desire to call your attention.

I.

The absolute accuracy of all His judgments, mental and moral, taken in connection with the fact that as a man He had had limited advantages. How frequently have you gone, as I have, to men who stood at the very head of their respective professions—lawyers, physicians, educators, bankers, mechanics, politicians—and in reply to very simple questions receive some such answers as "I am not sure of that," "it may be so," "the weight of authority seems to be on this or that side of the question," "as for myself I am not clear in my own mind." But how different when we come to the life of the Christ as written by those who followed Him through evil as well as good report. If there is one thing that impresses us above another it is that He was never at a moment's loss for an answer. He never hesitated between two opinions; He never said "I think so, or it it may be so, or I don't know." He never once corrected Himself. He never changed His views or reversed Himself on any subject, political, social, moral or religious. He never quoted authorities (save only to set them aside as one would brush a cob-web from across His path in the way), but Himself spake with authority and taught the people "as one having authority, that it hath been said by them of old time, and not as the scribes." Oh, "ye have heard but I say unto you." He spake on the great verities of time and eternity with such absolute simplicity, and yet with such positiveness and authority that "the common people heard Him gladly," and hung on His words! This, I intimated, was the more singular, the more wonderful, because it appeared that He was a mere carpenter, with no learning beyond that of the rabinical or parochial schools of His day. As His own fellow-townsmen sneeringly said to His face, "how knoweth this man letters, having never learned?" And we very naturally turn to Him for an explanation; and this is His reply, "The words that I speak unto you I speak not of Myself;" "I speak the things that I have seen with My Father;" "My doctrine is not Mine, but His that sent Me;" "The words that Thou gavest Me I have given them."

II.

A second wonderful thing about the Christ, and that is the lofty claims that He made and allowed to be made for Himself, viewed in connection with the fact (for it was a fact) that He was the most humble of all men who have ever lived on the earth. One is forcibly struck, as they read the life of the Christ,

with the lofty, I had almost said, the extravagant claims that He repeatedly made for Himself; and yet the reader is conscious all the while of the deepest, most unfeigned humility in the person making these claims. Ordinarily the very reverse is true; for it matters very little with you or me how firmly we are convinced that the person speaking is every thing, and even more than He claims, yet somehow, we would much prefer to hear another sound His praises.

But listen to the Christ: "Abraham rejoiced to see My day, and he saw it and was glad;" "Verily, verily I say unto you, before Abraham was I am;" "The queen of Sheba same from the uttermost part of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here;" "But I say unto you in this place is one greater than the temple;" "The Son of man is Lord even of the Sabbath day;" "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life;" "I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth on Me shall never die."

Such are some of the lofty claims that the Christ made for Himself; and yet He was the most humble of all men, stooping even to wash the feet of His disciples. Could anything be more wonderful than this deep, unfeigned humility in the face of these extravagant claims? And again we turn to Him for an explanation and this is His reply, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered a ransom for many;" "the glory that Thou unto, but to minister and to give His life gavest Me I have given them." And then, too, remember the exhortation of the great apostle, "Let this mind be in you which also was in Christ Jesus; Who being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him, and given Him a name that is above every name;" "And His name shall be called Wonderful."

III.

Again, His silence and composure in the midst of persecution, ridicule and even death itself. How hard to remain silent, self-possessed, composed when one's motives are misunderstood, misconstrued, even by those in whom one has no special interest. How exceedingly difficult it is when not only our enemies, but our friends, misrepresent us, even though we may be conscious of deeper guilt and grosser sins than those particular ones for which we are being slandered. But what have we here? A man against whom there never was successfully lodged an accusation in all His life, as to thought, word or deed; a man in whose life there was absolutely no trace of sin; whose every breath was a breath of prayer and whose every deed was an act of ministry and service for others; a man "Who knew no sin, neither was guile found in His mouth;" and yet a man who was the most willfully misrepresented, and cruelly persecuted of all men who have lived on the earth. Picture Him, if you can, before Pilate; crowned with thorns, a scarlet robe on Him in derision of His claims as king, and the spittle of the rabble upon His face; and yet amid it all, I venture to believe, He was just as self-possessed, as composed, as majestic as when He sat upon the mount teaching the multitude, and just as divine in His bearing as when He stood above the storm-tossed sea.

"A king without regalia,
A God without the thunder."

And once again we turn to Him for an explanation, and this is His reply: "Thou couldest have no power at all against Me, except it were given thee from above;" "thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" "but this is your hour and the hour of darkness, Mine hour is not yet come."

IV. Influence.

A fourth wonderful thing about the Christ to which I call your attention, and that is the marvelous influence that He has exerted and is still exerting in the world, and yet the simple, unostentatious and humanly speaking, wholly inadequate means employed to accomplish His purposes. Remember what He sought to accomplish, and then think of the agencies employed to realize His ambition. Do you realize that Jesus Christ has achieved a greater victory, and is exerting a wider influence in the world today than any being who has ever lived? And yet there is nothing more remarkable, more wonderful about His career than the simple, modest means employed to accomplish His aims. Remember to what He aspired, universal dominion; look at the forces

employed, twelve unlettered fishermen! Napoleon, by his prodigious energy, masterly movements, activity and military skill, won some of the most startling victories that the annals of war recount. Alexander the Great conquered the world, and sat down and "wept because there were no more worlds for him to conquer." And yet I venture to believe one might travel the world round in any direction today, and by what he would see or hear, would not be reminded that such men ever lived on the earth. Jesus Christ has achieved a greater victory than Napoleon or Alexander, and yet He never shed one drop of human blood, save His own. He never caused even a needless heart pang. He never pillaged or plundered a single home. He actually slew more men in His death than He had slain in all His life. But look at His influence in the world today. Beginning over there in the valley of the Jordan with a few unlettered fishermen, without standing or distinction among their countrymen, without resources or learning, without prestige, like the mustard seed which is indeed the smallest of all seeds, the Christ has grown in influence, popularity and power until today the leaven of His mighty power is felt throughout the world.

You remember on a given occasion when the Pharisees heard how Jesus had silenced the Sadducees in debate, they gathered about Him inwardly delighted that He had discomfitted their rivals. But Jesus, seeing that He had now before Him a group of these religious extremists, asked them this question, "What think ye of Christ, whose son is He?" The Pharisees, amazed beyond measure that any one should ask such a simple question, made prompt reply, "The son of David." Ah, said the Christ, "how then did David, in spirit, call Him Lord?" "If David then called Him Lord, how is He his son?"

Now we have seen the wisdom of the wise, the humility of the lowly, and the majesty of the great all blend in the life and person of Jesus of Nazareth; and I come to you with this pertinent question, "What think ye of the Christ? whose son is He? What manner of man is this?" At His birth in Bethlehem of Judea, the hour hand on the dial of time stood still for a while, and an unseen hand came forth and wrote over the manger "Anno Domini," and immediately the nations of the world began to set the calendars. Who was this "Dominus," that He should presume thus to divide all time into two parts—"B. C." and "A. D.?" There are some questions not worth answering, not even worth the asking. But here is a question that will not down; it's a question of prophecy, a question of history, and it is the question of this hour—"What think ye of the Christ?"

The Bible Triumphant

By Professor George McCready Price, College View, Nebraska

Higher Criticism, Skepticism, and Infidelity in the Light of Modern Discoveries, and the Scripture Itself

THE term "higher criticism" is misleading. "Criticism," we know, is judging. Applied to books, it is estimating their literary, historic, scientific, or moral value. We also know when one thing is "higher" than another thing of like character. But what can the two words in combination mean?

The term originally meant a study or an inquiry into the authorship and history of certain literary works. As now almost universally understood, the books which are under consideration are the books of the Bible, chiefly those of the Old Testament. Higher Criticism, accordingly, deals with such questions as, Who wrote these books? When were they written? How were they written? What were the original sources of information which the authors had before them when they wrote these books?

Now there is nothing intrinsically wrong or necessarily irreverent in asking such questions as these. And such questions can easily be distinguished from those other questions with which criticism also concerns itself, namely, What is the *correct reading* of any certain passage or book? That is, What did the original text say? Questions of the latter nature belong to what is termed "textual criticism," or the "lower criticism," to contrast it with the other. The questions of textual criticism have occupied largely the studies of Biblical scholars for hundreds of years, and such studies are of paramount importance in

gaining an accurate knowledge of the meaning of the messages contained in the collection of writings which we call the Bible.

Origin of Higher Criticism

But contrary to the general impression, the questions of the "higher criticism," or the questions of when or by whom certain writings were penned, did not begin with the books of the Bible. These critical studies started with the Greek and Latin classics. The German critics turned their historical telescopes upon the works of Homer and the other early Greek writers, and they soon proved to their own satisfaction that there never was any such man as Homer, and declared the writings which had long passed under his name to have been the work of several authors whose names are unknown, living at unknown times, but not nearly so far back as had been supposed. And as for the city called Troy, and all the romantic events clustering around it, these, they said, were all myths; or if not, were so much changed and dressed up by poetic fancy that they could not be depended upon to represent real historical circumstances or places.

After these destructive critics had become used to working in this way with the Greek and Roman classics, they turned their attention to the ancient Hebrew writings, and proceeded to do the same with them, denying their commonly received authorship, resolving these authors, Moses for example, into many writers quite unknown, and saying that these books were not written at the time commonly supposed, but many centuries later. In fact, these self-styled "critics," who worked away for a generation or two with little or no opposition, and with almost no notice being taken of their writings or their theories by the world at large, were chiefly concerned with amusing themselves by their fantastic theories, each one formulating his own precise account of just what portions of the first six books of the Bible were written by a certain unknown author, and which were written by others.

Wolf and Astruc

A few dates will help to make these points clear. In 1705, F. A. Wolf, the German critic and the founder of the alleged "science" of philology, published his "Prolegomena in Homerum," in which he maintained that the use of writing for literary purposes was unknown before the classical period of Greek history. Hence he argued that, as the poems of Homer were first composed and handed down orally from age to age, and not committed to writing, they must have been the combined work of many authors, and of no great accuracy—a mere congeries of many compositions of many minds and probably of many different ages. In this way the foundations were laid for "that critical separation of ancient books into their hypothetical elements which has since become such a favorite pastime in Germany."

Along with this assumption of Wolf was an equally wild conjecture by Jean Astruc, a French Protestant physician. This was published in Paris in 1753, but not widely accepted until much later. In this work it was argued that the use of Elohim in some passages of Genesis, and that of Yahveh (Jehovah) in others, pointed to a duality of sources. "It was assumed that a difference in the use of the divine name must imply a difference in authorship; and when to this was added the further assumption of the late introduction of the art of writing, the future march of 'criticism' was assured. Tradition, even the best attested, had to make way before it, theory was piled upon theory, and a time came at last when hardly any fragment of ancient literature had escaped the knife of the critical dissector, and the whole of ancient history, as it had been handed down to us before the age of Cyrus or the capture of Rome by the Gauls, was wiped out with a sponge."

Antiquity of Writing

But the spade and the pick of the explorer have not been kind to this theory of the late introduction of writing. Explorations in Egypt, and later in Assyria and Babylonia, have proved that the use of writing throughout the East was of vast antiquity. To quote the words of Sayce, one of the foremost of modern scholars:

"Centuries before Abraham was born, Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose writers, and of the literary works which they had composed."

But more than this. The discoveries of Evans and others in Crete have proved that long before the days of Moses there was an advanced literary culture over all those lands which were afterward peopled by the Hellenes, whom we call the Greeks. In the palace of Minos, at Knossos, Crete, hundreds of clay tablets have been discovered, "the majority of which are older than the Mosaic age."

The Pentateuch

Dr. Melvin Grove Kyle has examined the books of the Pentateuch in which the use of various names for the Deity has been thought to indicate a diversity of authorship. This author and archeologist of wide experience, set himself to examine this matter by purely scientific methods, as suggested by his training in archeology. He first discovered that the threefold division of the writings of the Pentateuch into commandments, statutes, and judgments, was revealed in the differences in the literary styles in which these various parts are now preserved to us, and also in the differences in the vocabularies used in these different parts. And when Mr. Kyle had tabulated these parts off, he found to his amazement that these divisions of the writings of the Pentateuch corresponded almost precisely with the threefold division of these writings which has been presented to us by the documentary theory of "higher criticism." This threefold division of the literature is a fact; only "higher criticism" has been giving us a conjectural and highly improbable theory to explain this division, whereas we now have a perfectly natural and extremely probable reason to explain it. And thus the second foundation stone of this amazing system of alleged "scholarship" has been found to be a bed of quicksand.

Higher Criticism and Evolution

"Driven from its first assumption of the late use of writing for literary purposes, the 'higher criticism' has fallen back on the doctrine of evolution." It claims to have discovered that there has been an evolution in the moral and religious ideas, also in the political conceptions and in the theological doctrines of the Israelites. It was further assumed, not only that there has been such a development or evolution, but that the law, or the order, of this development has been discovered; and so the "critics" have announced that they can inform us of the precise order in which the various parts of the Old Testament must have originated. They tell us that the institution of the Aaronic priesthood must have grown out of an earlier Levitical priesthood; that the prophets must have come before the codification of the law; and that the Psalms could have been composed only after both the prophets and the law had been in existence.

But as Sayce says: "The whole application of a supposed law of evolution to the religious and secular history of the ancient Oriental world, is founded on what we now know to have been a huge mistake. The Mosaic age, instead of coming at the dawn of ancient Oriental culture, really belongs to the evening of its decay. The Hebrew legislator was surrounded on all sides by the influences of a decadent civilization. Religious systems and ideas had followed one another for centuries; the ideas had been pursued to their logical conclusions, and the systems had been worked out in a variety of forms. In Egypt and Babylonia alike there was degeneracy rather than progress, retrogression rather than development. The actual condition of the Oriental world in the age of Moses, as it has been revealed by archeology, leaves little room for the particular kind of evolution of which the 'higher criticism' has dreamed."

A Withering Influence

A good illustration of the tendency and influence of "higher criticism" is seen in a tract recently issued in Germany, by Dr. Friedrich Delitzsch, who started the famous Bable-Bible controversy some years ago. This tract, or pamphlet, is entitled, "Die Grosse Taeuschung" (The Great Deception"), and it is an open declaration that the Jewish and the Christian faith has now been proved by modern criticism to be a big humbug, or deception.

This author frankly accepts the results of German criticism concerning the first books of the Old Testament, and he does not hesitate to brand the narratives of the Pentateuch as fictitious, or in fact, real forgeries, pious frauds; and he follows out the logic of this position by claiming that the whole account of the exodus is quite untrustworthy. But this frank statement of the logical results of these "critical" views, ought to clear the air somewhat. Many scholars in England and America have been saying that this is the logical result of these "critical" views; but they have been called extremists and alarmists. But now when one of their own number, a very eminent German "critic," says the same thing, and openly brands the whole Old Testament story as "the great deception," the camp followers of this same "criticism," who have too long been drinking at the poisoned fountains of German *Kultur,* ought to take warning.

The Critics Wrong; the Bible Right

As might have been expected, the self-styled "critics" have not been content to confine their work of destruction and mutilation to the first books of the Bible, nor indeed to the Old Testament. The New Testament has come

in for its share of dissection and inspection; and in this work of discrediting the New Testament the theologians at the University of Chicago have taken a leading part. It would be going too far afield to show in detail how the recent discoveries among the ancient papyri of Egypt have amply confirmed the historicity of the documents of the New Testament. The work of such modern scholars as Hogarth, Ramsay, and Naville have developed also other strong confirmations of the entire historical and archeological setting of the New Testament writings; and we find that this setting corresponds exactly to what we had a right to expect, if these writings be taken at their face value.

The discoveries in all the Oriental lands have also done an immense amount to confirm the record of the historical accuracy of the Old Testament. Beginning with the decipherment of the Rosetta stone and of the inscription on the Behistun rock, we have seen whole libraries dug up from the dust heaps of forgotten millenniums, all tending to confirm our confidence in those ancient writings which have come down to us under the guardianship of that Hebrew race, who are themselves a living testimony of the truthfulness of the ancient prophecies which foretold their history and destiny. The Moabite stone, the Tel-el-Amarna tablets, the code of Hammurabi,—what value can we place on theories propounded a hundred years ago which are flatly contradicted by such vouchers as these, which mutely testify to the great fact that the "critics" were wrong and the Bible right? As Prof. Robert Dick Wilson recently declared, no critical discussion of either the Old or the New Testament, which was written before the discoveries of the last twenty-five years, is worth the paper it is printed on.

But the critical study of the text of both the Old Testament and the New, as well as the study of the archeological and historical settings in which they are placed, have done much to clear up some matters which were wholly unknown to the students of the Bible of a generation ago. We now see more clearly than ever that these ancient writings which have come down to us under the name of the Bible, really constitute a literature spread out over many centuries; that these books were written by men, not by inanimate machines; and that they reflect the various individual peculiarities of the men who wrote them, and also preserve more or less clearly the peculiar circumstances of the various ages during which these writings were composed.

Inspired by God; Written by Men

In other words, there is a distinctly human element in the writings of the prophets and the psalmists, of the kings and the apostles, who wrote that library of books which we term the Bible. In this respect, these writings present the same blending of the divine and the human which we see in Christ Himself. The latter had a body made up of flesh and blood and bones, and the soldiers who nailed His hands and His feet to the cross doubtless recognized in these hands and feet nothing different from the hands and feet of the two thieves who were also crucified at the same time. Similarly, the crowds who a short time before had pressed upon Him and crowded Him almost beyond endurance, did not receive any healing virtue or any intimitation of divinity from this mere physical contact. And yet the poor woman cried in her helplessness and woe, "If I may touch the hem of His garment," found that a divine virtue went out from Him to her, that honored her faith by a direct infusion of the life of God.

In the same way the Bible is made up of letters and words, of verbs, nouns, and adjectives. The language can be translated from one tongue to another. And the blind "critics" who in unbelief, like the men in the crowd or like the soldiers who nailed the hands of the Christ, see nothing but these human characteristics, think that they have learned the whole truth from these letters and words, and refuse to see anything super-natural about this collection of divine letters from the great Creator to His wayward children. And so they undertake to examine these writings in that same self-confident spirit in which many people approach the study of any problem of history or of science; and of course, they see only what they are looking for.

But the one who comes to these writings in the humble spirit of a learner, asking, "Lord, what wilt Thou have me to do?" or, in the words of the youthful Samuel, "Speak, Lord, for Thy servant heareth," will indeed find in these writings the voice of God to his soul. And he will also truly find, as did the woman in the crowd, that there goes out from these writings a divine virtue which is able to recreate us new creatures in Christ Jesus. It is truly by believing the promises found therein that we "become partakers of the divine nature," and also by this same infusion of the divine life we can thus "escape the corruption that is in the world," which would otherwise overcome us because of our own evil natures.

The Testimony of Christ

In conclusion we do well to consider the attitude of Christ toward the sacred writings which in His day constituted all the Bible they then had. It was to the Old Testament that Jesus appealed as proof of His own divinity, and to it the apostles also referred, declaring that its prophecies concerning Messiah's first advent had been fulfilled in the life and death of their Master. "Search the Scriptures," He urged, for "they are they which testify of Me." And He further said that if men would not believe Moses and the prophets, not even a miracle like the raising of one from the dead, would convince them; for these predictions, foretelling what Messiah was to do, when fulfilled by Him, constituted the highest kind of evidence in support of His claims.

When, with its multitudinous statements of facts, its outline of the rise and fall and destiny of nations, its laws and statutes and doctrines, its numerous and specific prophecies, and its promises to believers,—many of which may be tested by each individual in his own experience here and now,—when, I say, with all these, the Bible has stood the test of centuries, and today shines forth far more brilliantly than ever before; when, in spite of the fact that critics sneer at it, and call it a humbug, a deception, and a forgery, the Bible affords ample proof of its veracity and inspiration, men may well bow the head, and utter from the heart the words of the Scripture itself, "Let God be true, and every man a liar." Rom. 3:4. This text seems a fitting answer to the question put by Prof. A. H. Sayce, in "Monument Facts," when, referring to the prophecies mentioned by Christ, he asks:

"Was our Lord right, or must we rather hearken to the modern 'critic,' when he tells us that the endeavor to find Messianic prophecies in the Old Testament, in the sense in which Christ and His church understood the phrase, is an illusion of the past?

"We cannot serve two masters; either we must believe that in the fifty-third chapter of Isaiah we have a real portraiture of Christ, or else that Christ was mistaken, and that the portraiture was only read into the chapter in later days. The words of Canon Liddon, in reference to the critical theory of the origin of the Pentateuch, still hold good: 'How is such a supposition reconcilable with the authority of Him who has so solemnly commended to us the books of Moses, and whom Christians believe to be too wise to be Himself deceived, and too good to deceive His creatures?' "

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

THE INFINITE LOVE

Who can fathom the depths of infinite love or describe the romance of the soul with Christ? The Bible gives comparisons of this ineffable union of the soul of man with Christ and the Father God, saying, "Like as a father loveth his children." "As one whom his mother comforteth." "How much more will your heavenly Father love and comfort you?" "Like as a bridegroom rejoiceth over his bride, so will thy God rejoice over thee." "Call me Ishi (that is, husband,) and I will betroth thee unto me forever." Human attachments are only little circles compared with the wide circumference of Almighty love.

To have Christ for your unchanging Friend, to be knit together in seamless union with him, is bliss beyond words to tell. It is to have the soul made a fit dwelling place for the King, a secret place of the Most High, where communions are enjoyed, prayers answered, sorrows soothed, sins cleansed away—a sacred sanctuary of seclusion where the Trinity dwells with man's soul. Can it be that a poor human becomes so exalted? Can we become like him in love, joy and peace, having our Lord's sympathy for humanity's needs, which are wide as the sea, deep as hell, and high as heaven?

At the marriage supper of the Lamb our union will be celebrated and Christ's last prayer answered, "Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory and be one of us, as thou, Father, art in me and I in thee."

TO BE ON THE LORD'S SIDE

It is well today to remember the words of Abraham Lincoln when he said, "I do not ask the Lord to be on our side, but I do pray that we may be on the Lord's side." Both sides

may pray in war, but only one side can be right. The side that begins a war of aggression is in the wrong and must confess that wrong before it can stand on the side of right. When all are willing to be on the Lord's side, the war will cease. Right, instead of might, will prevail, and the spirit of brotherhood will be born on the ruins of the great conflict.

Men ask for victory amiss when they would consume the triumph upon their own lusts of gain and pride. Prayer must be according to the will of God, not prompted by our own selfish desires. God's will is right; his ways and thoughts are higher than ours. Christ came to do the will of Him that sent him, not to please himself nor to seek his own glory, but the glory of the Father God.

Unholy ambition wrecks instead of saving the world, seeking to make its own kingdom supreme rather than the kingdom of God. Our Lord came to bear witness to the truth, to save a race from the deadly disease of sin. Rulers of empire often rise upon the ruins of weaker peoples, building a throne on the foundation of human skulls. They turn an Eden of peace into a wilderness of war.

It is said that there are only two great beings in the universe, God and the soul. When trouble comes, the soul seeks shelter under the shadow of the wings of the Almighty, and there, offering up his prayers, rests in perfect security. To be on the Lord's side is to be in the ark of safety.

THE DIVINE LIGHT SHINING IN THE FACE
They saw his face as it had been the face of an angel.—Acts 6:15

Faces are windows through which souls gaze upon each other. They are reprints of character, wireless communicators of love or hate, glory or despair, beauty or ugliness. The face is the photograph of the whole being, especially when the soul intentionally or involuntarily unbosoms itself. The countenance is an open book where the public reads the thoughts, feelings and affections of the individual. Sin has extended its disfigurements to the face, daubing God's image with the mire of the pit. Christ retouches the face into the Godlike likeness when he cleanses the heart. The face stands for all that the soul means, for love looks what it feels.

Dr. Lyman Trumbull, when a boy, saw a beautiful light upon the face of a stranger and found it was Adoniram Judson, the missionary. He never forgot the glory of that beauty to his dying day. So Paul saw the face of Stephen as it had been the face of an angel when he was consenting to his death. That beauty haunted him. The psalmist exclaimed, "When thou saidst, Seek my face, my heart said unto thee, Thy face, Lord, will I seek."

HE KNOWETH AND CARETH FOR HIS OWN
The foundation of God standeth sure, having this seal, The Lord Knoweth them are his. —Tim. 2:19

The all-wise Architect of man's life, death and everlasting future never changes his plans or materials for the edifice. The original design will be carried forward; the foundation standeth sure and when the capstone is placed the universe will shout, "Victory unto him who loved us and who knoweth them that are his." Christ is the chief cornerstone and the prophets and apostles are in the foundation. All men are invited to build upon this rock foundation instead of the shifting sands of time. Wars, floods, famine, earthquakes and the burning of cities make no changes in the divine places. When a million perish on the battlefields of Europe, or a hundred thousand in the fields of China, or in an entire city, like St. Pierre, licked up by a volcano, death is the same to each one as though only one person had passed on. Human destiny is not affected by numbers.

Death is not what Charles Frohman said it was, "a great or beautiful adventure." The Christian knows that death will usher him into a many-mansioned home. It is not an adventure, but a certainty. God's laws and government are the same forever, and his words of revelation are the only sufficient guide.

OUR GOD IS READY TO FORGIVE
Your sins are forgiven you for his Name's sake.—1 John 2:12.

When Queen Victoria had been crowned, as she was leaving the grand pageant of the coronation the Duke of Wellington asked for her signature to a document which condemned a certain soldier to death. The young queen said, "Must I do this? Can nothing be done to save this man?" "No," replied the duke; "the man is found guilty of an aggravated offense." Victoria looked up into his face and, with tears brighter than the jewels in her crown, said: "For my sake, duke, will you not give this man another trial?" The duke promised and retired. In a few days he returned with a pardon for the criminal. Further investigation had proved the man not guilty. For the sake of the queen's tears and her great name, the nation had been saved

from the stain of blood-guiltiness and an innocent man from death.

Our King on his throne of grace pleads not for another trial, but that the guilty may be pardoned and that He, in his own blood, may make them white and free. For his Name's sake the high court of heaven applauds the act of boundless mercy and redeeming grace.

If you will not come to God for your own sake or that of your loved ones, come for the Lord Jesus Christ's sake. His infinite mercy should melt the hardest heart and bring all lost ones to pardon, peace and salvation through him.

THE LONENESS OF JESUS

And shall leave me alone.—John 16:32.

No human friend could help Christ in his Gethsemane agony. "Ye cannot follow me now." They could not know the meaning of the crimson drops that gleamed like rubies on his brow. Therefore Jesus said, "Sleep on, and take your rest, while I alone suffer for your redemption." At that time Judas was selling him; Mary, Martha and the mother of Jesus were at home; God the Father was getting ready to turn his face of love away from his only begotten Son, that Christ might feel the pangs of being forsaken by all the beings of the universe which he himself had created.

No one else could drink that cup of woe to its dregs but Jesus. He went down into the depths to tread the winepress of wrath alone, that he might lift humanity up to the heavenly heights of holiness.

Of this people there were none with him when his feet and hands and side bled for the remission of sins. Therefore he is red in his apparel; his holy of holies is a red room where we find peace by the blood where even the touch of his robe sends a thrill of life through every believing soul.

Christ's dearest disciples failed to understand his mission and the wonderful manner of its achievement. They could not comprehend his divine greatness. To many he was only the carpenter's son, the homeless prophet, the strange preacher; longing for sympathy, Christ would say, "Lovest thou me?" "Will ye also go away?" Jesus seemed to live in an Alpine loneliness, above humanity; but it was there he held converse with the Father and felt the comfort of ministering attendants. The strength of the hills was his, for heaven touched earth on those heights.

THE BLESSEDNESS OF GIVING

Our country has for many years grown rich in material prosperity. Those envious of our financial success have styled us "money-getters" and "money-lovers." Without riches there could be no giving. Consecrated wealth, therefore, like talents of mind, body and soul, contribute to the happiness and development of mankind.

Receiving and giving are like an endless circle, coming in and going out, blessing everywhere in its flow. It is like the nerves of sensation, receiving wonders from the outer world, and nerves of motion, reciprocating by sending forth thoughts, feelings, physical powers and affections. If the outer flow is intercepted by covetousness, the soul becomes a Dead Sea where no living thing survives.

God never hoards. He gives worlds of beauty, lives of joy, hearts of love, angels of mercy, mansions of splendor, while immortality is the golden circle on which these pearls are strung. Our Father's child of nature is a great giver. Behold the grandeur of her mountains, the majesty of her oceans, the sublimity of her storms, the beauty of her sunsets, flowers and forests! She gives her strength to the seed for the harvest, her sun and air for the growth of the blade. She gives her fruits and the gems of her bosom to whomsoever will. Man is the only being who seeks to break the infinite law. He becomes a monstrosity by hoarding for self, by hating instead of loving, and by getting rather than giving.

Every soul is poor until it gives itself away. Abraham never fully possessed his son Isaac till he had given him up to God. Is it not so with millions today who are giving their heart's blood to redeem human liberty from horrible oppression? Will not their souls and their sons be far more precious and noble after the victory, and if we have to go to the heavenly mansions to find them, will not that meeting be indescribably blessed? Has not our own manhood grown taller, purer and richer by our surrender? Is not God's Providence bringing the angels out of the marble of our hearts?

The earth once gave her darkness up when God said, "Let there be light." Our giving is only opening our windows wider toward the heavenly radiance. Giving transforms the giver and the receiver; withholding makes a blot on God's book of life.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

"Arise! Shine!

Isaiah 60:1-9

"Ye Sons of France awake to glory! Hark, hark how myriads bid you sing." This was sung in Germany, November 11, 1918 by the French soldiers. This Anthem stirred their hearts and helped to keep them true during the long years of the World War. Jesus Christ has given to His army on earth a yet more inspirational war-cry, "Arise! Shine! For thy light is come and the glory of the Lord is risen upon thee."

Isaiah was enshrouded in gloom, because of the indolence and apostasy of the People of God; and yet he saw beyond the darkness, and beheld the glory of God filling all the earth. Many to-day in America are cast down by reason of the many discouragements and failures of Christ's cause, and most of all by reason of the apostasy of many, who deny our Lord and call Him a mere man. It does not matter, it never has mattered, what the people of the world said about the Church of Christ. It only has mattered how zealous were the followers of Christ. It is ours now to renew our zeal, and be true to our Lord.

What is the light of America? Is it better than "The Light of Asia"? Does education dispel the darkness of all American minds? Do our people go on more rapidly in the way of true progress because of airplanes? Are we as a people listening in on the higher octaves of the radio-caught waves? The only light that will never fail is that which shines from "The Light of the World." It shone about the shepherds of Bethlehem.

Christ is shining to-day through the Church. I am no cynic, though I can see the defects of many local Churches. The Church Universal is the divinely erected *power house of the world.* The light of other organizations is merely moonshine, compared with the sunlight of Christ, shining in the Church.

The light and efficiency of the Church depends upon the efficiency of its members. It does not reside in the organization as a fetich. The average Church perhaps has ten per cent of its members really 100% efficient. The ideal before every Church is 100% of the members 100% efficient. That was what made the Church in the first Century so victorious. The persecutions of Nero sifted out the indifferent. The devil outwitted himself. He knows better now; and he tries t ruin the Cause by false propaganda.

Greater efficiency is possible, and probable through the ministry of the Holy Spirit. I may become a certainty, if all members of th Churches sincerely ask the Holy Spirit to tak full possession of their life. "Have Thin own way, Lord." "Awake, awake, put o thy strength, thy beautiful garments, O Jer usalem." (Isaah 52:1).

* *

God has Spoken

Hebrews 1:1-14

Man is doing a vast amount of talking thes days about things of which he is profoundl ignorant. The important thing is that God i speaking. He has spoken to man in ever age. As Paul said at Lystra, "He left no Himself without witness, in that He did goo and gave you from Heaven rains and fruit ful seasons, filling your hearts with food an gladness." (Acts 14:17).

Some demand "signs and wonders," or the will not believe. Others say that the spirit ual vision of the faithful sees God in th common things of life. Elijah at the mout of the cave in Horeb heard the "Still, smal voice." I believe that God treated His peopl in the olden time in a kindergarten way whic He does not use, and does not need to use to-day. The historical facts of God's provi dences are to us object lessons. For the sam reason Jesus while on earth worked man physical miracles; but there is not the sam reason for that manifestation of His powe and deity, to-day.

God has spoken to man in His creativ work. Many scientists have not only see great wisdom in the universe but have foun God. Lord Kelvin said, "My greatest dis covery has been to see Jesus as my persona Savior." It is of minor importance *how* Go created the universe and man. The study o these, as we find them today, is sufficient t lead any sane human being to worship an adore the Creator, "The Supreme architect o Heaven and earth."

"God, having of old time spoken unto th Fathers in the prophets by divers portions an in divers manners, hath at the end of thes days *spoken unto us in His Son, whom He ap*

pointed heir of all things, through Whom also He made the world, who, being the effulgence of His glory, and the very image of His substance, and upholding all things by the word of His power, sat down on the right hand of the majesty on high." Jesus Christ was the supreme expression of God, the *incarnation of God, "conceived by the Holy Spirit, born of the Virgin Mary."*

Giovanni Papini has heard God speak to him through Jesus Christ. General Feng heard God speak to him through Mary Morrill, martyred by the Boxers. Lew Wallace heard God speak to him through the Bible, which he thought he would refute; and then he wrote Ben Hur. He speaks to each of us through our conscience. What has He said to *you?*

* *

Elijah's Prayer

James 5:13-20

Do we lament the lack of faith in our time? It was incomparably worse in the days of Elijah. He thought it was worse than it was. Obadiah and seven thousands were still true to Jehovah! The faith of the few gave God an opportunity to show His power; and to Ahab and Jezebel came the rallying cry of the French at Verdun, "They shall not pass." Faith today has caught up the watchword of Christ, "They shall not pass."

The prayer of Elijah for a drought, and then for rain, was only a small matter compared with the prayer of his life for the salvation of his people. Yet the stirring incidents of those years beautifully illustrate the life of that great Prophet.

Elijah's prayer in this case was for a material blessing; and it is right and proper today to pray for rain or for dry weather, as the case may be. It is right to pray for health and for every desired temporal blessing, subject to the will of God; but these inferior blessings should ever be emblems of the higher spiritual blessings, which are the special delight of God. The purpose of Elijah was not selfish, not merely material. He desired most of all to teach Ahab and the people that they had sinned and that Jehovah was the only true God.

The prayer of faith has a threefold answer. It brings a personal blessing in fellowship with God; it leads to the activity of the person; and it brings a blessing to others. "The supplication of a righteous man availeth much in its working." Though Elijah was a man of like passions with us, yet God heard him. What encouragement for us!

Dr. Thomas Arnold prayed daily: "O Lord, I have a busy world around me. Eye, ear, and thought will be needed for my work. Ere I enter upon it, I would commit eye, ear, and thought to Thee." Sir Matthew Hale, a great Jurist, committed his thought to God daily, asking Him to guide him in his judicial decisions; and when old he said his "prayers were always answered."

* *

"God is Love"

I John 4:7-21

I know a woman and mother who lost her faith in God because of the suffering in the world. What can we say to those that point to the sin and injustice and suffering even among the best of earth? The only answer is that God is love, whether or not we can see this hidden truth. The sun shines, though it may be hidden by clouds, or may be on the other side of the earth.

There is only one argument that avails. "If God spared not His Own Son, but gave Him up for us all, how much more with Him will He give us all things?" This is convincing to all that realize what it means. Then we can in some measure show how this truth can be reconciled with what we see and experience. But we can love only when we realize that He first loved us.

The World War, horrible as it was, beyond all words, yet gave a special opportunity for the revelation of the best that was in man. Valor and virtue, unheard of before, were revealed. The men were sifted out and shown as they really were. The nations, who had been overwhelmed with worldly things were awakened to realize the vital importance of spiritual things; and statesmen everywhere called upon all people to pray to God. Suffering, we have a better opportunity to convince others of the reality of our religion. It is when under the cloud that our real light shines. The "Black Prince" was once sent by his father, the King, to meet the oncoming foe. The son was full of fear and sent a message to his father to help him with reinforcements. The father refused; but he watched carefully from the hilltop, ready to send help if it were really needed. But he wanted his son to be selfreliant and to have all the glory of the victory, which he valiantly won.

It is ever a mystery to us why God permits so much of sin and wrong and suffering.

Why did He at the beginning allow sin to enter into Human Nature? Giving His Son proved His infinite love; and we must believe that eventually the glorious triumph of His cause will bring a greater good than could have been attained in any other way. God is wiser than all, and stronger than all; and His love will bring ultimate unlimited good out of the evil that now is so rampant. This is the Dispensation of the Holy Spirit; and we must believe that it will gradually become more and more a glorious success, shining more and more unto the perfect day. Then Jesus "shall see of the travail of His soul and be satisfied." At length it will be truly said, "The kingdoms of this world are become the Kingdom of our Lord and of His Christ."

* * *

"The greatest commentator upon the Bible is the Holy Spirit. He takes of the things of God and gives them unto us. It is God's book and God alone knows what it teaches. We need to study it in the fellowship of the Spirit."

LIBRARY TABLE

Reviews of Recent Books

By Professor Leander S. Keyser, D.D., Springfield, Ohio

The New Geology: A Text-book for Colleges, Normal Schools and Training Schools; and for the General Reader. By George McCready Price, Professor of Geology in Union College, College View, Nebraska. Pacific Press Publishing Association, Mountain View, California. $3.50.

Too many good things cannot be said of this notable book. It is a monumental volume, containing 726 large octavo pages. The book is well made in every way—*printing,* binding, presswork, quality of paper and artistic character of the pictures. The back is flexible, yet firmly sewed, so that, large as the book is, it will lie open at almost any page. The publishers have certainly done their work well, and have spared no expense in making it the kind of a book needed for much handling.

It is a very instructive production. If you master its contents, you will be posted on every important point in both the history and science of geology, and also will have much detailed knowledge. Professor Price certainly has mastered the science of geology, not only in its general features, but also in all its varied technique. While he has his own views on many vital matters, he employs the time-honored nomenclature of the science, so that the student will not be confused in studying this work in connection with other standard texts on geology. This is a distinct advantage.

The material is well classified. The author has a systematic mind. No details are thrown in helter-skelter; it is a system of geology. The main divisions are as follows: 1. Physiographic geology—treating of the general aspects of the earth's features (very informing); 2. Structural Geology—treating of the rocks of the globe, their constituents and characteristics, and their arrangement in masses; 3. Dynamical Geology—treating of the way in which rocks are now being made or modified, and by comparison with the anciently formed rocks, showing how the latter must probably have been produced; 4. Stratigraphical Geology—treating of the fossiliferous strata, their classification and location; the comparison of their fossils with the living forms; and some of the more obvious lessons to be learned from such comparison; 5. Theoretical Geology—treating of the true scientific methods of studying the ancient strata; and seeking to formulate a safe and accurate conclusion regarding the past of our earth, based on all the evidence at our disposal.

A most attractive feature of the work is the clear, flowing literary style. The author knows how to write. He is a good rhetorician as well as a thorough-going scientist. There may be some repetition, but it is for the sake of emphasis, not for padding.

The most important characteristic of the work is the reform it is likely to produce in geological theory. The author shows by multiplied empirical data that the old onion-coat view of the earth's rocks and fossiliferous remains has too many counts against it to be longer tenable. There is no proof of an exact and uniform chronological order in the appearance of the various forms of life on this planet; nor is the evidence sufficient to prove that the higher forms were evolved through long ages from the lower forms. And why? Because in many localities and over wide areas what are known as the "younger"

strata of fossiliferous rocks are lying immediately on the Archean rocks, which are the very oldest. Most significant, too, is the fact that so often a much "older" stratum is lying uniformly on a much "younger" stratum. And there is not a locality on earth where all the strata of the older geologist are lying consecutively on top of one another. By most of the present-day geologists the theory of evolution is first taken for granted, and then the fossils and rocks and strata are man-handled to fit into that theory. Says Professor Price, you might as well label twenty-six books of your library from A. to Z., and then hold your labeling as proof that the alphabetical order indicates the successive dates at which the books were published.

Professor Price brings forward many facts to show that, at some time in our planet's history, a great catastrophe must have occurred. His arguments are convincing. If his view is correct, the Bible and geology are in beautiful accord in every way. However, unlike the evolutionists, he does not set forth his theory in a dogmatic and cocksure way, and call everybody names who does not agree; but with all his sincereity and earnestness of conviction, he modestly proposes the new catastrophism as a reasonable hypothesis, which has many facts to confirm it and which in turn will adequately account for a multitude of phenomena that are otherwise inexplicable. We hope that many colleges will adopt this work as a text. We sincerely hope, too, that the scientific world will give it a fair and judicial consideration. They owe it to the sacred cause of truth to do so. We predict that it is an epoch-making book.

Studies in Mark's Gospel. By Professor A. T. Robertson, D. D., LL. D. George H. Doran Company, New York. (The Macmillan Company, New York, on the title-page.) $1 net.

Dr. Robertson is a man of virile faith and at the same time of wide and technical scholarship. This book shows the same critical acquaintanceship with the subject that was so manifest in Dr. Robertson's important volume, "Luke the Historian in the Light of Research." Note the numerous citations of authorities in both the text and the footnotes. It is truly refreshing to read after an author who is so thoroughly conversant with all the details of his subject and yet so rugged and evangelical in his faith. What a good thing it is for our holy religion that a few men at least do not lose their heads in the present Babel of discordant voices! Of course, our author has given much time and research to his work, and has perhaps often burned the midnight oil, but so familar is he with his speciality that he seems to do everything with the utmost ease. He believes that Mark's gospel came first; perhaps Matthew and Luke used Mark; he admits that Q may have existed as a "source" for the present gospels. On these points some critical scholars may differ. However, our chief interest in the work is that it upholds the divine inspiration and authority of Mark's gospel, and contends earnestly for the miraculous element so obvious therein. Get this book; it contains much valuable information, and suggests many important practical ideas.

Within the Gateways of the Far East: A Record of Recent Travel. By Professor Charles E. Erdman, D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.25 net.

Do you want to read a delightful book of travel? Here it is. The style is simple and pure, and the narrative racy. Dr. Erdman went to the orient primarily to visit the various Presbyterian mission stations, to investigate them and to give them encouragement in addresses and conferences. What he says about mission work in Japan, China and Korea is most interesting and instructive. Everywhere he bears testimony to the fidelity and earnestness of the missionaries; yet he points out frankly the great needs of the work and the lamentable lack of workers. Dr. Erdman also had his eye on other matters, and proved himself an intelligent observer, and in his graphic way he makes his pictures stand out clearly before the reader's eye. It is an excellent book of travel, with the chief emphasis on the missionary cause.

Men, Women, and God: A Discussion of Sex Questions from the Christian Point of View. By Rev. A. Herbert Gray, D. D. George H. Doran Company, New York. $1.50 net.

This is another book to which we are glad to give our approval. It tells just what men, women, boys, girls and young people ought to know about the relation of the sexes. Many delicate questions are treated, but always in a refined, reserved way, so as not to stir the prurient passions. The fine feature about the discussions is that marriage is placed on a high plane; it should be based on true, pure conjugal love. It is treated as a divine ordinance. The sex desires, spiritual, mental and physical, are all, when properly controlled, pure and good, because God has established them. Christian marriage is God's method of procreating the race without sin. Parents and

teachers should instruct children and youth in the proper relation of the sexes rather than allow such knowledge to come to them in the cryptic and suggestive way. True love and respect are the only source of true hymeneal happiness. This book is entirely free from the defiling *libido* that occupies the chief place in the crass Freudian psychology. It tells you "how to be happy, though married."

Henry Martyn: Confessor of the Faith. By Constance E. Padwick. George H. Doran Company, New York. $1.50 net.

One learns from this interesting biography that sainthood is never attained without divine grace and consecrated struggle. Perhaps many persons have been accustomed to think that Henry Martyn, the great and saintly missionary, so self-forgetful and self-sacrificing, was just naturally good, and never had to fight and agonize as we more ordinary mortals are compelled to do; but that is a mistake. This interest-compelling work tells us the story of his inner struggles. Naturally he loved ease and comfort, the society of the refined and cultured, and the amenities of life; it was only by the severest discipline that he could bring himself to the life of self-abnegation that he lived. In his diary he accuses himself again and again of his innate selfishness and love of physical comfort. How much braver that makes him in our eyes than he would appear if he had been "just naturally good!" Perhaps he was rather too ascetic, or perhaps we should say Puritanic, in his views of religion; but the question is, if he had not had such conceptions, would he have done the great work he accomplished for the dissemination of the gospel in heathen countries? This biography is most interesting—one might say fascinating—especially to people who are concerned for the advancement of God's kingdom in the earth. The style is clear and chaste, and the book is readable from start to finish. It contains not a little original research on the author's part into the sources of Henry Martyn's life.

Mysticism, Freudianism and Scientific Psychology. By Knight Dunlap, Professor of Experimental Psychology in Johns Hopkins University. C. V. Mosby Company, St. Louis, Mo. $1.50.

The second chapter of this notable work is the best. It deals with "Freud and the Psycho-analysts." The author, while frankly conceding the valuable contribution which the Freudian School has made to psychology and the treatment of neurotic diseases, yet makes keen and deserved criticism, pointing out its defects, and especially its one-sided character. The "Psycho-analysts" have laid too much stress upon abnormal and morbid cases of mental phenomena; indeed, with them almost all psychical functioning is of a pathological nature. Again, the Freudian school overwork the sexual passions, making them the basis of almost all life and action; even religion is connected with the sex emotions, because conversion usually occurs in youth about the time that young men and women feel the sex impulses. And the trouble with the school is, pure conjugal affection is not regarded as the dominating principle of life, but the *libido*, which means sexual passion. It is disgusting to read that these psycho-analysts attribute to almost all persons incestuous desires and passions. We are glad for Dr. Dunlap's vigorous handling of this morbid school.

In his chapter on mysticism we would agree with the author's general criticisms of its unsound character and its basis in imagination or superstition; but we cannot be quite sure whether he means to include Christian mysticism, based on the inner witness of the Holy Spirit, or not. On this important matter he is not as clear as he should be. Nor can we wholly commend his last chapter, which is entitled "The Foundation of Scientific Psychology," in which he rejects dualism and interaction. His "reaction arc hypothesis" is not, to our mind, an adequate explanation of mental phenomena. The author deprecates all strife between interaction and parallelism, but his attempt to harmonize them is not successful. The only adequate psychology is, we believe, that of interaction and dualism, as it is set forth and proven so ably by Dr. J. B. Pratt in his recent book, "Matter and Spirit."

Heaven, Hell, and Other Sermons. By T. T. Martin. George H. Doran Company, New York. $1.50 net.

Barring some rather crude words and epithets and a few extreme asseverations, this is an impressive volume of sermons. We have no objection to strong words now and then, but their frequent iteration gives the impression of a somewhat excited state of mind. However, here are true evangelistic sermons based on evangelical doctrine. There is no slurring of any Bible teaching. Christ is truly the Saviour. His blood atoned for the sins of the whole world. No one can be saved except through faith in the crucified, risen and ascended Redeemer. Mr. Martin is a successful evangelist of the Southland, and his preaching has been used of God in the conversion of many souls. Some of his stories are

most effective and affecting. You cannot keep back the tears as you read them. They read like true stories, too, not made up for the occasion and told only for transient effect. In many places Mr. Martin evinces acquaintance with the science and current opinions of the day, and those that he thinks to be wrong, he scores without mercy. He believes that man was created in the divine image, and never was a beast of the jungle.

Fifty Short Sermons by T. DeWitt Talmage. Compiled by May Talmage. George H. Doran Company, New York. $1.50 net.

Perhaps nothing is so tame as a tame sermon. On the other hand, nothing is more engaging than a sermon of real interest and power. Dr. Talmage was never dull. Whether he said something old or new, he always said it in an original and striking way. He was always—well, T. De Witt Talmage. Everything he said and did bore the Talmage stamp. He irradiated every subject he undertook to discuss. His style was trenchant and terse. As a speaker, he was more or less dramatic and always interest-compelling, often thrilling. These selections from his sermons, compiled by his devoted daughter, are among the best and most striking that he ever delivered. No one can read the first sermon here printed, "The Three Crosses," without seeing the Saviour dying between two thieves and without feeling uplifted by the graphic recital. Miss Talmage is doing a fine thing in giving to the world reprints of these sermons by her father. They are always evangelical. Here is the old theology—perhaps one would better say, the old religion—set forth in a fresh and impressive way.

The Annotated Bible: Romans-Ephesians. By A. C. Gaebelein. Publication Office "Our Hope," 456 Fourth Ave., New York, N. Y. $2.00.

It is refreshing to read a Biblical commentary which is written by a truly spiritual man, one who has experienced the enlightening and saving truth of the Bible through the baptism of the Holy Spirit. The Bible is a spiritual book, and can be truly interpreted in its deepest parts only by one who is spiritually *en rapport*. Mr. Gaebelien is also a scholar, but with him the display of scholarship is only ancilliary; his chief purpose and desire are to understand and draw out the real thought of Holy Spirit in the sacred text. While he has now finished his commentary on the Holy Scriptures, under the title, "The Annotated Bible," he has proven himself especially efficient in such books as Romans and Ephesians, which set forth, in a profound and fundamental way, the plan of salvation through faith in Jesus Christ. The introductions to the various books of the Bible are of much value, as they always show why the evangelical viewpoint is more reasonable and satisfying than that of the rationalistic Biblical criticism, with which the author displays full acquaintance.

Anger: Its Religious and Moral Significance. By George Malcolm Stratton, Professor of Psychology in the University of California. The Macmillan Company, New York. $1.75.

In these days of one-sided and erratic thinking, it is refreshing to read an author who takes a sensible and comprehensive view. While Dr. Stratton has specialized on the subject of anger, and has studied it from every angle, he has not made a fad of it, nor does he presume to make it the basis and root of all life. Among other phychical powers and enduements, it has its place and its use. It should never be given the regnant position, but should always be subordinated to the higher faculties. True, the word may be used in the bad sense; then it should be repressed; but it may also be used in the good sense, in the sense of just indignation. Used in the latter sense, it gives vigor and energy to human action, and even stirs it. It is difficult to conceive of a person who is truly righteous and yet who is entirely cold and intellectual. There must be some fire in one's zeal for the good. Anger is not deleted by good-will, nor is it to dominate good-will, but should be ancilliary and supporting to it. In brief, good-will can never be a mere iceberg; it must glow and burn with the sense of justice. In ethics and religion anger in the good sense has an important use. We have never seen a better and more discerning delineation of the gentleness and sternness of Christ than is here given; and they are not represented as contradictory characteristics, but as complementary. So far as we can judge, the author is an empirical psychologist, and does not run off on any tangent. His view of Christianity is based on the clear teaching of the Holy Scriptures. It is a virile book.

Thanksgiving Sermons and Outline Addresses. Compiled and Edited by William E. Ketcham, D.D. Frank J. Boyer, Publisher, Reading, Pa. Regular Price $1.50. Special Bargain Price, 75 cents prepaid.

Thanksgiving Day is coming on apace. This book is indeed an aid to pastors, who will be expected to prepare addresses for that great national festival. Here they will find abundance of suggestive material in the way of texts, illustrations, historical facts and stim-

ulating thoughts. They need not be borrowers in the bad sense, for sometimes an idea expressed by another person will suggest an entirely new and different line of thought. All of us need to read books for suggestion and inspiration. The minister who has preached a number of Thanksgiving sermons at the same place will here find suggestions that will lead him into new and fertile fields of thought. All the sermons are truly evangelical. They breathe the breath of the Word of God. They recognize God as Creator, Preserver and Redeemer in the midst of a perverse materialistic generation. While they refer to the laws of nature, those laws are only God's ways of working His gracious and sovereign will. The prevailing sentiment of the sermons is this: "Nature is but a name for an effect whose cause is God." The outlines add much value to the book. Many of the sermons were delivered by well-known masters of homiletic discourse. At the end of the volume are lists of suggestive themes and texts.

A System of Christian Evidence. By Leander S. Keyser, D. D. 8vo. 253 pages. Net, $1.75. Postage 15c additional. The Lutheran Literary Board, Burlington, Iowa.

This book deals with all phases of modern Apologetics. It is what it professes to be—a system. Its main thesis is, "The Bible a Special Divine Revelation." To vindicate this proposition, the various internal and external proofs are marshalled with appealing and convincing force. Emphasis is laid upon the evidences from history, archeology, the person of Christ, religious experience, psychology, and the triumphs of true Biblical research over against the negative and dissecting Biblical criticism. The material is so classified as to make the book suitable for text-book purposes. It is just the book for the professor of Christian evidence in a Christian school. Although it was published only last autumn (1922), it has already been introduced as a text into quite a number of colleges, seminaries and Bible institutes. It is just as helpful to the general reader. The extensive bibliography is invaluable. May be ordered from BIBLE CHAMPION, *Reading, Pa.* —F. J. B.

Additional Book Notes

"Does it Make Any Difference?" is the title of a leaflet by Dr. I. M. Haldeman on the doctrine of the virgin birth. Dr. Haldeman in his terse, epigramatic ways shows that it makes a world diameter of difference whether this doctrine is accepted or rejected. It is the difference between a divine Redeemer and merely a human teacher. The leaflet costs only five cents, which is to be sent to the Book Stall, 113 Fulton Street, New York.

Another booklet by Dr. Haldeman is called "The Word of God," which may be had by writing to the author at Broadway and 79th Street, New York. The price is not given. It is an attempt, and a successful one, to estimate the value of the Bible and the evidence of its divine character by the following considerations: its composition, construction, unity, ethics, claims and effects.

The book, entitled "Was Moses Mistaken? or, Creation and Evolution," by H. L. Hastings, 36 Bromfield, Boston, Mass., is not new. It was copyrighted in 1893 and 1896. But it is still of great value. It proves that the crucial questions of the origin of things that were asked in the preceding century have not been answered yet, although evolutionists have had twenty years in which to bring forward their proofs. Price 15 cents.

If you really want to spend your good money (25 cents) for a pointless and sophomoric pamphlet, get Dr. Percy Stickney Grant's sermon, "Living and Dead Ideas." You can get it by sending to John C. Rankin Company, 216 William Street, New York. When we call it sophomoric, we do so with ample and humble apologies to all the sophomore classes of our colleges. Why an audience in a stately church should applaud such a sermon goes beyond our comprehension. If people have so little power of discernment, it is no wonder that so many of them become liberalists. Think of the technical historical information of a public preacher and teacher who thinks that Aristotle was a philosopher "in Rome!"

Another booklet that amazes us with its misapprehensions and wild, unproved statements is Dr. William H. P. Faunce's "What are the Fundamentals?" It bears the imprimateur of the Pilgrim Press, Boston and Chicago. Dr. Faunce not only misconceives many things, but seems to lose his temper and poise. Rev. C. H. Fountain has preferred charges against Dr. Faunce for "false doctrine." After the publication of this brochure, he might appropriately bring charges of vacuity of thought, accompanied by dogmatic asseveration without proof. Such lack of clear thinking and absence of logic are naturally linked up with belief in evolution. It is ever thus. Price 25 cents.

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